Moore & Geo
1902
400 Edwards

THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, MAY 15, 1902. Number 20.

Sometime We'll Understand

"NOT now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand.

We'll catch the broken thread again,
And finish what we here began;
Heav'n will mysteries explain,
And then, ah, then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there, some time, we'll understand.

Why what we longed for most of all,
Eludes so oft, our eager hand;
Why hopes are crushed and castles fall,
Up there, some time, we'll understand.

God knows the way, he holds the key.
He guides us with unerring hand,
Some time with tearless eyes we'll see;
Yes, there, up there, we'll understand."

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

THE BOTANIST'S MOTTO.

Linnaeus, the celebrated botanist, bore witness in his conversation, writings, and actions to his intense feeling of God's omniscience. He felt it in all his investigations of plants and flowers and seeds and trees. "God is here," he would say. He saw God's hand in all the arrangements of Nature—the seed bursting into life in the spring, putting forth leaves, flowers, and fruit in the summer, dying in the autumn, to revive with new life in its progeny. He heard God's whisper in the breeze and his voice in the storm. He felt God's presence in the joy and peace of a summer's day, and his goodness in all the beauties of this beautiful world. He wrote in Latin over the doorway of his library, "Live innocently, for God is present."

On the blue mountains of our dim childhood, toward which you can ever turn and look, stand the mothers who marked out for us from thence our life; the most blessed age—childhood—must be forgotten ere we can forget them. —Jean Paul Richter.

The soul of eloquence is the eloquence of the soul.

Losing one's temper is a poor way to cool off.

A Good Meal Without Meat.

VEGETARIAN CAFE.

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5378

SCHOOLS.

DIVINITY SCHOOL
— OF —
Harvard University
CAMBRIDGE, MASS.
AN UNDENOMINATIONAL SCHOOL OF THEOLOGY.
Announcement for 1902-03, Now Ready.

POMONA COLLEGE,
CLAREMONT, CAL.
A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.
Address for catalogue, etc.
PROF E. C. NORTON, Ph. D., Dean.

IRVING INSTITUTE,
Select Boarding and Day School for Young Ladies.
Accredited to the Universities.
Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.
Preparatory department for little girls.
For illustrated catalogue, address the Principal
REV. EDWARD B. CHURCH, A. M.,
2126 CALIFORNIA ST.,
SAN FRANCISCO.

Pacific
Theological Seminary
REMOVED TO BERKELEY
Seat of University.
Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semities. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President
REV J. K. McLEAN, D. D.
Berkeley, Cal.

The Sabbath Transferred
The Sabbath Question Settled.
Jewish Sabbath and Christian Sabbath Identical. *Price reduced to Clergymen, Sunday School Superintendents and Teachers to $1.00.*
For circulars write to
JOHNS D. PARKER & CO.,
East Orange, N. J.

HOTEL RAMONA
Adjoining Y. M. C. A. Building
130 Ellis Street, - San Francisco
—EUROPEAN PLAN—
First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.
CARS TO ALL PARTS OF THE CITY PASS THE DOOR
50c. to $1.50 per day. Weekly and Monthly Rates Made
MRS. KATE S. HART, Manager.
Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

"DOMESTIC" THE LIGHT RUNNING
Pre-eminently the Sewing Machine for Family Use.
Standard PAPER PATTERNS
Highest Perfection
Lowest Prices
Send for Catalogue.
J. W. Evans, Agent
1021 Market St., San Francisco
(Near Sixth)

G. P. Prechtel | Lena M. Snook | G. W. Keeler
Golden Gate Undertaking Co.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

Blake, Moffitt & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

FRED WILSON,
MERCHANT TAILOR.
Fifteen per cent discount to Clergymen.
610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

H. Le Baron Smith
The American Tailor
320 Bush Street Above Montgomery
15 per cent to clergymen

Chas. H. J. Truman & Co.
Funeral Directors and Embalmers.
NOW OCCUPY THEIR OWN BUILDING,
1909 MISSION ST.,
Tel. Mission 109. Bet. 15th and 16th.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 15, 1902.

Leave the Miracles to Him.

"Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you?
Think how rich will be the yield!

"Bravely enter with your Master,
Though the prospect may seem dim;
Preach the Word with holy fervor—
Leave the miracle to him!"

The Hand of God in Roberts College and the Life of Its Founder.

The Rev. Dr. Josiah Strong, who returned recently from a trip to the Mediterranean, says that there will be a revolution in Turkey ere long and that it will come about through the influence of Roberts College, through the education it has given, and is now giving, to the young men in that country. Dr. Cyrus Hamlin labored long and arduously for the establishing of that influential institution, and when finally it was fully established it was upon foundations that cannot be removed. It is an American institution, by imperial decree under the protection of the United States, and from it floats the Stars and Stripes. It was not until long after Dr. Hamlin had opened the college in hired premises that he was allowed to build on the commanding site which he had purchased before leaving for the United States, to interest friends in the enterprise. There was Jesuitical opposition, and Russian also. Every possible effort was made to keep Protestantism from setting a firm foot on Turkish soil. But the diplomacy of seven years triumphed finally through a visit of Admiral Farragut to Constantinople. It was arranged that the Admiral, as he dined with the Sultan and the high officers of State should put to different ones the question, "I would like to know why that American college cannot be built?" To the replies he said not a word; but the whole proceeding led the Turks to believe that our government was holding that college question against them, or would so hold it, to their detriment; and ere long came the decree from the Sultan which gave them the most sacred right to their land and such consequent protection as had never been accorded any foreign work in Turkey. "Better build a hundred colleges for the Americans with our own money," said the Turkish authorities, "than to have one of Farragut's monitors come into the Mediterranean." They believed that the arrival of an American monitor in the Mediterranean just at that time would be followed by a war with Greece; and with a bloody insurrection on their hands in Crete they wanted none of that. Accordingly, lest political complications should compel them to grant far more than what had been asked, the permission to build the college was given, and that influence firmly planted in their midst which, more than anything else, is working today for the overthrow of their barbaric rule. Whatever of independence and good government Bulgaria has today, is due to men who were trained in Roberts College. Professor Ramsey of St. Andrews, Scotland, who has traveled much in Turkey and has come in contact with men in widely separated parts of the country who were educated in Roberts College, says that he was "everywhere struck with the marvelous way in which a certain uniform type, direct, simple, honest in tone, has been impressed upon them. Some had more of it, some had less, but all had it in a certain degree, and it is diametrically opposite to the type produced by growth under the ordinary conditions of Turkish life."

Ultimately, the Turkish people will see that the entrance of Roberts College was as revolutionary to their cherished institutions of the nineteenth century as the entrance of an American monitor into the Mediterranean sea with hostile intent would have been. The light that lighteth the world has entered and the Turks can no more readily roll back its onward sweep than King Canute of old could roll back the ocean tides. "Man proposes, but God disposes." And, "It is not in man that walketh to direct his steps." Cyrus Hamlin's first fancy in life was to become a farmer. He became a silversmith and a jeweler. Then his aspiration was to become an importer when he should reach the age of majority. It turned out that he became a student, and resolved later to go to foreign lands as a missionary. He decided to go to Africa, but was practically booked by the American Board for China, and then most unexpectedly was sent to educational work in Turkey. And it seems, as one

surveys the work done by him in Turkey, that he was just as specially prepared by God to do the work that he did do as the Apostle Paul was for laying the gospel foundations among the Gentiles or Martin Luther for the work of the Reformation. His natural genius had been developed by his early New England training, and he seemed able to do just the right thing in every emergency. When the clothing of the students in the Bebek Seminary had become a perplexing problem, he planned an industrial annex; set the students to work a few hours each day making sheet-iron stoves and stove-pipe, for which there was a great demand and soon solved the clothing problem. He established, among other things, a laboratory and trained his pupils in the use of chemicals, and placed many of them thus in the way of usefulness and success. A poor carpenter wanted to return to his home on the Euphrates. A student wished to befriend him. If only he knew the secret for making the little torpedoes, which every Turkish boy uses so freely a certain month in the year, the poor carpenter could soon sell enough to enable him to realize his desire. The former New England boy made a suggestion and soon the Bebek Seminary torpedoes went crackling along over the pavements and the poor carpenter reaches his friends on the Euphrates. The industrial teaching so developed the genius of that boy as the other teaching developed him also mentally and spiritually that he went finally as a native teacher to Aintab, and there prepared the way for Aintab College, an institution since of far-reaching importance. An industrious convert was out of employment and was becoming morbid and insane. Dr. Hamlin says to him one day: "There are thirteen hundred thousand inhabitants in Constantinople. There are thirteen hundred millions of rats. Go to! make rat traps and live." He himself makes a trap to show the native how, and soon the Boston rat-traps are cried and sold all over the city; the mental balance of a good man is saved, scores of needy persons are given employment and foundations are laid for grand Christian work in the future.

When at length there came a time when the Protestane converts could not succeed in trade, when they were boycotted and persecuted, were continually in poverty and had to be helped from the persecution fund. Dr. Hamlin determined to help them in the very best way. He planned to get hold of the baking industry, and succeeded in his planning. No sooner had the machinery arrived from America than Dr. Hamlin's old New England experience and training came into good use. To his great consternation he found his steam pipes too short. He sent at once some native boys, tramping, tramping, through the country in search of the right kind of sand, got an old ball of iron, hunted up an old smelting pot which he had accidentally found, and bought, ten years before in Constantinople—for what purpose he never knew until the day of that emergency—proceeded to cast for himself the needed pieces of pipe. All bakerydom was soon arrayed against him. He was said to be in league with Satan, and it was declared that the bread would bewitch all who ate it. The native workmen began to despair. But the shrewd New Englander said to them: "We have only to make good bread and about as much above the legal weight as these lying bakers make it below, and we shall see if the people will not buy it." And the record is that the people liked the bread, that they liked the weight, and it won its way. That bakery not only accomplished that for which it was intended, but it had a far-reaching influence. It brought thousands of dollars into Dr. Hamlin's hands for the extension of missions, and its leaven is working yet today.

Dr. Hamlin says in his autobiography that a strange feeling came over him when he opened that letter containing his appointment to educational work in Turkey. "I was profoundly affected by thus being taken up by the Spirit and instantly transferred from China to the Bosphorus. It seemed as though some physical influence had descended upon me from the clouds."

When we think, in connection with these words, of the achievements of this man in the laying of foundations in Turkey, and of his beautiful Christian life throughout, there comes the thought that perhaps some such enduement of power came upon him that day from the open heavens as came upon the disciples when on the day of Pentecost they spoke with other tongues to the astonishment of men of every nation under the sun. Certainly in him was fulfillment of the promise, "Lo, I am with you alway, even unto the end of the world."

Mentioning in his autobiography the early death of one of his pupils who had gone out from the Seminary to do earnest Christian work, Dr. Hamlin said: "Thou wilt hail my coming, Zenope, should I reach the banks of the River of Life." Zenope, as well as many another, has hailed his coming on those shining banks, and we well know, when we contemplate the grand work that is being done today on foundations laid by him, that many others will greet him with gladness when they, too, have reached that other shore. Prof. A. D. F. Hamlin, his son, says, in a recent number of The Congregationalist, that Robert College "has outlived every storm and stands today stronger, better equipped, more efficient for good than ever before;" and that among college presidents there is not to be found one who wields an influence of wider ultimate outreach than Dr. Washburn, the present president of the college on the Bosphorus.

Mayor Bookwalter of Indianapolis takes a commendable stand in regard to Sunday baseball games. He says that there will be no Sunday games in Indianapolis as long as there is a law on the statute books forbidding them. That is a stand that every man upon whom devolves the enforcement of law should take. As long as a law is in existence let it be enforced. When it ought not to be enforced it ought to be repealed forthwith.

Notes.

In the editorial on the first two pages the words, "Roberts College" should be Robert College.

The schooner "Carrie and Annie," which was sent by the American Board to Micronesia last year, is now being repaired in this port, and will again be sent on its missionary errand. It is expected to be ready to sail by the first of June or soon thereafter.

The Rev. Caroline Bartlett Crane, of Kalamazoo, Michigan, speaking recently at the annual meeting of the State Federation of Women's Clubs, urged a more intelligent study of house-keeping problems. It was her opinion that women should not regard the preparation of soup in any different light from that in which physicians regard their cultures. It was noted as one of the promising signs of the times that the most popular study in clubs at the present time is that of home problems.

For ourselves as well as for them it is necessary that the nations of Christendom lay hold of pagan nations for their betterment. It is "Go and live; stay and die." Bishop Wilson of the Southern Methodist Church said recently when speaking concerning the Chinese that, if we allow them in their present condition to go ahead the people of China, Japan and Korea will eventually control the East and will make trouble for the West. We must build them up in the best things or eventually be greatly damaged if not wholly ruined by them.

Southern California papers state that immediately after the Rev. H. W. Lathe, pastor of the First Congregational church of Pasadena, announced from the pulpit his call to the pastorate at Manitou, Colorado, he unthinkingly gave out the hymn, beginning, "Shout the glad tidings, exultingly sing." Be this as it may, it is evident from what our Pasadena correspondent states this week that his people were in no mood for the singing of that hymn just then; certainly not, with any such application as the humorously inclined would give it in that immediate connection.

Labor is being rapidly unionized in the United States. Among the latest unions in the East are those among farm hands. The indications now are that before many years roll around employers will be dictated to by employes everywhere—unless employers also unite. And then what? Will it be arbitration? But who shall the arbitrators be? From what ranks? How can disinterested persons be secured. Who can solve the problem? What will solve it? Nothing but the real reign of Christ in the lives and hearts of the people. With good reason may we pray "Thy kingdom come; thy will be done on earth as it is in heaven."

The Rev. Dr. Levi Gilbert, formerly pastor of the First M. E. church of Seattle, now editor of the Western Christian Advocate, says that he would add to the questions now asked of persons about to unite with the Methodist church the one "Do you solemnly promise to become a subscriber to the Western Christian Advocate?" Perhaps the Doctor did not speak seriously. But his remark is suggestive. The church paper is at the foundation of all successful church work. When a person unites with the church he covenants to do the best he can in the interests of the church. It is not easy for anyone who realizes the value of the church paper to see how this can be done by the persons who do not take and read it.

The terrible catastrophe at St. Pierre on the island of Martinique, in the West Indies, is already known in every readily accessible place in the civilized world. No mention of it, or comment thereon, is necessary in the columns of The Pacific. This thought we venture, however, to put forth in that connection. Terrible, though it is, when considered in all its features, it is not likely that very many of the unfortunate victims suffered as much as persons have suffered in many of the railroad accidents of recent years, when the wrecks have taken fire and those pinned down under them have slowly burned to death. In St. Pierre death seems to have been speedy. The probability is that the inhalation of the gases ended life generally in a few seconds or a minute or two, and that the bodies that were consumed by fire were burned after life was extinct, or at least after unconsciousness.

That was a unique scene in the first Congregational church of this city last Sunday evening, when Dr. Adams called Mr. Samuel D. Mayer forward to the rail of the choir platform and then asked the congregation, which crowded the house, to give him the Chautauqua salute. Dr. Adams said in that connection: "One who has charge of the music in a church can make or mar the service, and I want to give my word of testimony to the efficiency, faithfulness and earnestness of our chorister. I wish it were possible for him to tell of the changes since he first sat at the organ in this church three decades ago under the pastorate of Dr. Stone. It was largely through the instrumentality of Mr. Mayer that we secured this magnificent organ, one of the finest in the world. I take off my hat to the man who has been musical director of one church for thirty years, and if I remain as pastor I trust he will be chorister 30 years more." Next came Mr. Mayer's turn; after thanking the congregation for its appreciation, he said that a chorister could do his best only under the inspiration of an earnest, helpful pastor—such as Dr. Adams had been. Behold, how beautiful it is for brethren to dwell together in unity! Especially in musical unity.

Robert Little, editor of the North China News, published at Shanghai, says that the great bulk of the Chinese hardly know that there was a war; that the people read very little, and have a great indifference as to governmental affairs. It is said that the war with the Powers opened the eyes of China far less to Western civilization than did the war with Japan. "The Chinese are still wondering how the despised Japanese were able to defeat them, and they are no longer inimical to modern methods of army training. The present prime minister, Yuan Shih Kai, is endeavoring to place the army of China on a modern footing with the cordial co-operation of the dowager empress. He is anti-foreign as ever, and, I believe, looks forward to the day when the army and navy of China will justify another trial of strength with Japan. Foreign importations suffered a check by the war, but they are rapidly increasing again, and promise to become greater than ever. The Chinese have no prejudice against foreign goods. The great obstacle to trade development in China is the lack of transportation facilities. There is only one railroad of any importance and the roads are bad for packing. The reason that more railroads are not built is that the officials make most exorbitant demands for concessions because they believe the railroads and mines in China will yield enormous profits. Until they become more reasonable, nothing much is likely to be done in the way of building railroads or developing mines in the empire, and trade will be retarded."

The Religious World.

Some of our exchanges have been locating Booker T. Washington denominationally, first as a Baptist; second a Congregationalist; then as a Unitarian; and now as without any denominational affiliation.

The thousands of weekly newspapers, with patent insides or outsides, that have published for so many years the sermons of the late T. DeWitt Talmage, are now publishing sermons written by his son, the Rev. Frank DeWitt Talmage, pastor of a Presbyterian church in Chicago. The sermons are able; but they are not such as to strike the popular taste as did his father's sermons.

A writer in the Free Will Baptist paper, The Morning Star, who believes in the return of the Jews in national unity to the Holy Land, says: "Take note of the movements of the nations today. Watch Russia. We believe that she is maneuvering to get possession of Constantinople. Russia does not often fail in what she undertakes. Should she get possession of that great city the universal war no doubt will be upon the hands of the nations of the earth; the time of which Daniel says, And there shall be a time of trouble such as never was since there was a nation even to that same time. Thus the highways shall be opened, and the Israelitish nation will return and occupy the Holy Land in national unity."

When the Rev. Dr. Potts, editor of the Michigan Advocate, was in California a few weeks ago, he asked the Rev. Dr. W. W. Case, the presiding elder of the San Francisco district, "What is the greatest need of Methodism on the coast?" Largely his answer applies as well to other churches and we quote it in part: "(1) The wisdom of the Roman Catholic Church in giving to young children an ineradicable bias in the direction you would have them go. Our only hope is in getting hold of the childhood and youth of our population. (2) Enlarged circuit work, fewer sickly little stations kept up on missionary money, senior and junior pastors really "traveling" these circuits, more biblical preaching, more higher living, more young ministers who will ask, What can I do? rather than, What can I get? (3) The church must swing out mightily under the conscious presence and power of the Holy Ghost to raise a dead world to life, instead of moving heaven and earth to keep the church alive. (4) A revivified and, perhaps, remodeled Sunday-school, with real teaching instead of twaddle, and children taught to attend church, remembering that the child who does not learn to listen to preaching before the tenth or twelfth year of life never will do so."

We have been interested in looking over the annual report of the agent of the United Brethren Publishing House, which is located at Dayton, Ohio. The gross assets are $324,782.93, and it has transacted business during the year to the amount of $216,849.78. The House publishes all the church periodicals, which have a total circulation of 402,162. The church paper, the Religious Telescope, has a circulation of 19,800. The circulation is said to be a little less than it was last year, owing to the fact that some of the pastors have decided not to trust their membership for the subscription price, and are taking subscriptions only on a cash basis. The pastors are made responsible for all the subscriptions they send in. One thing that especially interests us is the statement that $10,000 were spent in the purchase of new machinery, because the old was too slow, and with it they could not meet competition. This is suggestive. To do business of any kind successfully nowadays one must have the very best facilities. Competition is such that he who is not so equipped must either go to the wall or make only a partial success. And it is not only so as to material equipment, but it is so also as to a man's mental and physical equipment. The survival is to the fittest.

Miss Stone has had large and interested audiences at her lectures in the East. In some places people have paid as much as a dollar and a half to hear her. A writer in the Ram's Horn reports her initial lecture at Tremont Temple, Boston, and says that her appearance there was the signal for a demonstration seldom accorded to a single individual in public. The lady herself is described as follows: "Miss Stone is an impressive figure. Above medium height, erect and stately, she carries herself with dignity and self-poise. Her dark hair, in which not a thread of gray is visible, is waved and parted above a broad forehead. Her face is thoughtful. The lines about the mobile mouth indicate sweetness and strength. Her eyes, dark and expressive, reflecting each passing emotion, are in turn grave, gay, and gleaming. A sweet seriousness, tempered by a delightful sense of humor, are indicated in her expression, which is that of a sunny, cheerful, courageous temperament. She is plainly practical by nature, gifted with the native New England shrewdness and judgement. She has a blunt, clear way of saying things in terms, choice, concise and exact. Her voice is pleasant, strong and of an excellent carrying quantity. Miss Stone is quick in motion and frequently uses gestures to emphasize her meaning. Taken altogether she has a marked and strong individuality; and well represents the embodiment of noble Christian womanhood."

Notwithstanding the many years of pulpit work by the late T. De Witt Talmage in New York, he left there nothing that abides as an organization. With his departure from the city few years ago the Tabernacle work was discontinued. A Baptist church went into the locality, however, and is building on solid foundations. But it will not do to say that Talmage did nothing that abides. His influence may be traced today in many lives made better by what he said and what he wrote. We have, for instance, on the Pacific Coast, an influential minister who dates his first inclination to the ministry from a sermon preached by Talmage in his church in Brooklyn. This minister, the Rev. Dr. W. H. G. Temple, of Plymouth Congregational church, Seattle, said in a recent sermon, as his mind reverted to that occasion: "I was prepared for something extraordinary, but not for the measure of the unusual which I both saw and heard. The church was crowded to the doors, the people standing far out on the sidewalk. The tremenduous earnestness of the man upset all my calculations as to my own self-control. He moved down upon me like a cyclone. My eyes were open, my ears were open, and I fancy my mouth was open. At any rate so uncertain was I of my equipoise that I found myself holding on for dear life to the seat beneath him, lest by some sudden lurch of oratorical passion I might have been flung over into the laps of the people behind me. The service over, I was set to some serious thinking. I went away saying to myself, What a magnificent thing it is to be able to preach the gospel after that manner! I had heard good preaching all my life, but now I had heard a prince. The impression never left me, and fifteen years after, when I changed my business life for the ministry, I had no difficulty in assigning the date and the place for my first personal impression of the glory of that calling. The marvel to me was that my decision had been delayed so long."

The Pacific Coast in Brief

Blaine, Washington, will soon have completed the first crab cannery on the North Pacific Coast.

Portland is making an earnest effort to secure the International Sunday-school Convention for 1905.

It is said that Seattle has for some time been adding about two thousand to her population every month.

Walla Walla has a threshing machine factory, and 75 machines have been made there during the last year.

Puget Sound Academy (Congregational) located at Snohomish, has more than doubled in attendance during the last two years.

Many thousands of people from the East have settled in the rural regions of the State of Washington during the last six months.

The Seattle Post-Intelligencer says of the Rev. J. B. Orr: "The evangelist is a young man, but has already won distinction in his line of work."

An eastern commercial traveler says that among the smaller cities or towns of Washington, North Yakima takes the lead, and has a promising future.

There is a most encouraging outlook this year in the agricultural and the horticultural regions of Central and Northern California. The early and late rains have been worth millions.

Strawberries in the San Francisco markets, from the Santa Clara Valley, two weeks before they were in market in Los Angeles! That is pretty good for Central California in comparison with Southern.

A San Francisco paper reports the Rev. C. R. Brown as saying in a recent sermon that it was from the fraternity houses at Stanford, where the tobacco smoke was the thickest, that the young men were sent home because they could not keep up in their studies.

A Southern California paper states that Mr. N. O. Nelson, the St. Louis philanthrophist, is to aid the Rev. Dana W. Bartlett, of Bethlehem church, Los Angeles, in a plan for an industrial farm near Los Angeles for the saving of men who are addicted to drunkenness.

Senator Allison, of Iowa, says that the political campaign this year will be largely on the expansion issue; and he tells the Oregon people that the retention of the Philippines means much to them—more than to any other part of the country, and that Oregon ought to lead next month in a Republican victory.

Portland hasn't reached the five hundred thousand dollars wanted as a subscription for the Lewis and Clark exposition in 1905, but she is two-thirds of the way up the hill; and will raise it of course. That exposition can be made a great benefit to Portland and the State of Oregon.

There is general satisfaction, and considerable of it in some cases, among the persons who have settled in Washington during the last year or two. One man who had a fair sort of a farm in Kansas says that he has made more out of 20 acres in Snohomish county, Washington, than he did on 160 in Kansas.

The city of Everett, Washington, has nearly doubled in population since the census of 1900 was taken. It is predicted that Everett will be one of the large cities of Puget Sound. It has expectations along with Seattle and Tacoma. Those expectations seemed to be recognized more by Tacoma than by Seattle. It is nearer to Seattle than it is to Tacoma.

The Commencement exercises of Mills College will be held on Wednesday, May the 21st. The address will be by Prof. Stratton, of the University of California. Sunday afternoon, the 18th, the baccalaureate sermon will be given by the Rev. R. C. Brooks, of Pilgrim church, of Oakland. Mr. Brooks has been acting pastor at the college for several months, and was made a trustee recently.

Here is a Tri-State item, one of equal interest in California, Oregon and Washington. How about that label on your paper? Does it bear any date back of May, 1902? If it does, do not forget that The Pacific is looking for a remittance from you. Our subscribers all over the coast are rather slow this year in renewing their subscriptions. This makes it very difficult for The Pacific to meet current expenses. There is no reserve fund, and no one stands ready to make up a deficit.

In the State of Washington for some distance south from Cape Flattery on the straits of Juan de Fuca is a promising oil field. There is an attempt to get the Government to set aside a long strip of country along the coast as an oil reserve. But Clallam county people don't like it any more than they did the forest reserve project some years ago, which, if carried through as projected, would have greatly damaged that promising county. The Government will do well to hold itself very much in reserve on that oil reserve project.

Last year was the best year California potato growers have ever known. They received on an average $1 a sack for their potatoes, and the average yield to the acre was more than an hundred sacks. It costs about $40 an acre to raise and harvest a crop. On this basis the net profit was $60 an acre. One farmer near Stockton offered his land for sale in 1900 for $50 an acre. Not finding a buyer he rented it to a potato grower for a quarter of the crop. The land yielded 200 sacks to the acre which sold for $1 a sack. His share was equal to the amount for which he had offered to sell the land in 1900.

The Pacific has already quoted some of the good things said by Secretary John Willis Baer, of the Christian Endeavor Society, in eastern papers, concerning this coast. This by him in the Congregationalist is also worth repeating: "As I return to my eastern home, I am glad to report that the religious life of the far west is healthy and promising. The churches of the West are not afraid to employ both old and new methods." He says further that he admires the aggressive leadership that he has found here and the enthusiasm of the deep and abiding kind. Nowhere, he reports, did he see a better Sunday-evening service than in Plymouth church, Seattle.

The editor of The Pacific has pleasure in saying frequent good words concerning the growing States of Washington and Oregon. But it seems to be necessary to remind our Northern friends occasionally that California is moving ahead also. Especially do the flourish- cities up North appear to forget now and then of San Francisco's growing importance. Let this, accordingly, be noted: The bank clearances for San Francisco the first week in May were $28,912,135. This was an increase of nearly 24 per cent over the figures for the corresponding week last year. Further, the clearances were more than twice the combined clearances of Seattle, Tacoma, Spokane, Portland and Los Angeles. The cities to the north of us and to the south of us are having remarkable growth—in which we rejoice—but San Francisco is at the center of things and will never be distanced by any of them.

Notes and Personals.

Walter Thomas Mills, the noted lecturer on sociological subjects, will address the Congregational ministers of San Francisco and vicinity next Monday.

It is stated that the Rev. Stephen R. Wood, who resigned recently the pastorate of Plymouth Avenue church, Oakland, will take up evangelistic work for a time in Washington.

The Oregonian states that there is a probability that the First Congregational church of Portland will call to the pastorate the Rev. E. L. House, of Providence, Rhode Island.

The Congregational church at Tucson, Arizona, has, during the last few months, added twenty to its membership. The Rev. Joseph Bowron, who has been pastor there for five years, has tendered his resignation, to take effect at the end of June.

Rev. F. N. Greeley, having just completed a four months' service with the Palo Alto Congregational church, during the absence of the pastor, is asked to supply Oak Chapel for the present. Dr. Baldwin is expected to return soon to the Palo Alto work.

Rev. W. R. Bair has resigned at Angels Camp, the resignation to take effect the 20th of next month. Mr. Bair, we are glad to state, has so far recovered from his throat trouble as to be able to resume preaching. He expects to take up work elsewhere in California.

Rev. L. M. Walters has been engaged to supply the church at Auburn during the absence of Rev. H. F. Burgess. Mr. Walters expects to move from Fresno to Auburn and carry on this work in connection with his work as editor of the State Sunday-school Register.

The additions to the church edifice at Mill Valley were dedicated last Sunday. A gift by Mrs. Frances Williams, of $1,400, made possible these improvements consisting of a large assembly hall, 30 x 60 feet, for Sunday-school and social purposes, a smaller room for the Ladies' Guild, and a well-equipped kitchen and pantry.

Among San Francisco's educational institutions of long and excellent standing is Irving Institute, at 2126 California street, of which the Rev. Edward B. Church is principal. It graduates this year a class of fifteen in the academic department, and of six in the musical. The graduating exercises will be held on Thursday and Friday evenings at Golden Gate Hall.

Rev. A. W. Hare takes up the work at Fresno with an encouraging outlook. The Fresno Democrat says concerning him: "An extempore speaker, laying aside his Bible after reading the text for his sermon, and speaking without the aid of notes, Mr. Hare brings to the elucidation of his subject a diction which compels admiration. Never at a loss for a word, he builds his address logically and symmetrically, attaining occasionally to heights of eloquence without resort to extreme methods. The Congregational church is to be congratulated upon securing a pastor so eminently qualified as a pulpit orator."

The Rev. John Parker, recently of New Mexico, has taken charge of the church at San Juan. The Echo, of that place, says concerning the Rev. S. H. Cheadle, the retiring pastor, that he "took with him the highest esteem and best wishes of the entire community." Mr. Cheadle will devote himself entirely now to the work of his fruit ranch. The editor of The Pacific became acquainted with Mr. Cheadle nearly twenty years ago in Indiana, and takes now this opportunity to testify of an excellent work done by him in the years since then, in Michigan and in Washington before his coming to California where, as is well known, he has also highly commended himself as a Christian worker. He began his ministry in Colorado as a United Brethren.

Busy World Notes and Gleanings.

United States Senator Patterson, of Colorado, says that the women who take time to vote lose none of their womanly charm, and are none the less delightful because they educate themselves that they may be able to teach their sons and daughters the various phases of politics. The exercise of the suffrage adds to their intelligence, merit and worth.

In many instances the command to a child to obey is not based upon that which is reasonable but comes from some whim or caprice of the parent. A child should always be impressed with the reasonableness and appropriateness of the request for obedience before he is thrown into a state of rebellion and revolt and, as the weaker party, is forced to surrender. The article in the June Delineator, upon the Disobedient Child, will open a new line of thought to perplexed fathers and mothers, who may be inclined to believe that the whole fault lies with the children.

The last census figures compared with those of 1890 show what a transformation the discovery of natural gas wrought in certain parts of Indiana. In 1890 the town of Alexandria had a population of 715. In 1900 it had 7,221, while the city of Anderson, not far away, had grown from 10,741 to 20,178. Muncie, in the same section of the state, climbed up from 11,345 to 20,942, and Marion from 8,000 to 17,000; Gas City from 145 to 3,662. The probabilities are that Alexandria and Gas City had the largest growth between 1890 and 1900 of any towns in the United States.

An apparatus for purifying vitiated air has been invented in France. It has been successfully tried before eminent physicians and others. The Scientific American says: "The process is an application of the properties possessed by the compound sodium bi-oxide, which was discovered by an English chemist, Mr. V. Harcourt, in 1862, but has hitherto not been utilized. This compound, when brought into contact with water, decomposes immediately, one part of the oxygen being thrown off and oxide of sodium remaining. If therefore sodium bi-oxide be placed in water in an atmosphere which is being breathed, the supply of oxygen in the air will be constantly renewed, and at the same time the carbonic-acid gas present will, constantly and immediately on its production, be absorbed by the sodium mon-oxide, forming with it bi-carbonate of soda." Churches are great reservoirs frequently of impure air. Perhaps here is an opportunity for such as are never properly ventilated to make a contribution toward the solution of the question, Why do not more men go to church?

The smooth nickel is just as valuable as any other according to the decision of a St. Louis circuit court judge. A passenger who insisted that a street car conductor take one in payment of fare was ejected from the car. In a suit for damage he was awarded $2,000. The judge held: "There is no such, thing as assumed by the defendant, as a nickel of less than full vaue. A

gold coin may be worth less than its face value because of abrasion or loss of weight, but this is not true of a nickel. I think the carrier should be held to the rule that if it ejects a passenger who tenders a good coin in payment it does so at its peril. It is better that the conductor, if in doubt, should receive the coin than to establish a rule of law which would permit him to eject a passenger who tenders a good coin and then plead as an excuse that he thought it was bad. In this case his plea does not go so far; he only rejected it because it was 'smooth.' He never claimed it was bad. His act was a mere wanton and capricious rejection of the only piece of money the plaintiff had at the time."

Not the least achievement of Miss Ellen M. Stone, the missionary just returned from six months of dreadful captivity among Bulgarian brigands, says Harper's Weekly, was the great and sudden change of heart she effected among the twelve newspaper interviewers who met her on board the steamship. Not one of them was a heroine-worshiper. Moreover, they all wanted to make thrilling copy of her story, and they were in a rather hostile frame of mind because they had just heard she was going to reserve her adventures for her books. To this cold group came Miss Stone, not yet recovered from the voyage, still weak from her sufferings, and nervous at the prospect of meeting so many strangers. As the men were presented she cast one swift glance about the circle, her frank gray eyes meeting every eye with a glance of cordial friendship, and then she smiled. From that moment the missionary was among devoted friends. Her great charm of manner, that indefinable attractiveness which we clumsily call personal magnetism, had won every heart. No photographic plate could catch that fleeting expression. A Sargent might record it with a brush. One can easily discern one great reason for Miss Stone's success as a missionary. She has the ability to instantly arouse the sympathy and friendship of strangers."

The Bystander.

Empty Pews.

Every experienced preacher recognizes the inspiration of a good congregation and the depressing effects of a small attendance. That every pastor should have a sincere desire to gather the people together for public worship, to hear the gospel, and to do them good, is an ambition which is quite legitmate.

The purpose of the church is to reach the people and the more people reached by the gospel the better for both the church and people. Large congregations are sometimes looked upon as signs of a sensational pulpit. We need, not preachers who are sensational, but as Beecher put it, "preaching that makes a sensation." The first business of the preacher is to get a hearing, and the next duty is to keep it, to make his preaching worth while. The problem of the congregation, especially on Sunday evening, is not the same in every church. Much depends upon conditions, environment, the preacher and the customs of the people. There are some churches reaching but one constituency and reaching but one congregation, which might well dispense with the second service. On the other hand, many churches have two congregations, the most important of which is that which gathers in the evening. In such churches the second service should be emphasized and enriched. Special themes of peculiar interest to the people must be discussed and a special effort made to reach the masses.

Reverence.

The mention of public worship reminds the Bystander that comparatively few church-goers in this country attend church for worship. The element of entertainment enters largely into church-going. People go to hear a sermon and to listen to music or to pass an hour in delightful surroundings. The children have not learned that "the fear"—i. e., the reverence—for "the Lord is the beginning of knowledge." In an age of conceit such as this, we grow independent of reverence, and have not the respect for the laws, forces, men and the divine life above us. The sense of adoration is swallowed up in our mighty progress, and in our personal independence.

One of the things which an American dislikes is to bow the knee, to worship, to adore, to revere. The Bystander is often reminded of the unconscious irreverence of people assembled in church. He sees it in the attitude people have to God's laws and God's Book. The pendulum has swung from a blind fetichism over to the audacity of conceit.

One of the duties of the Sunday-school is to teach children how to worship. It is probable that worship is an atmosphere rather than something to be taught. Some churches have much of this atmosphere; others have little. While all sorts of things, by way of entertainment, are employed, and all kinds of hilarious and secular festivals are held, we cannot expect to maintain the atmosphere of reverence. There is nothing we forget so soon as the dedication of a church building to sacred services. When Jesus drove out the money-makers from the Temple, he defended the reverence of the holy place.

To manifest the divine to a child is all that is really possible in the cultivation of spiritual respect. First reveal the mighty God; then comes the reverence and awe. First show the child the great sky, or the great mountain, and from the child's soul will come that native adoration in every soul.

Reverence begins at home. The children who have no respect for their parents will probably have little reverence for God.

Lessons from Joe King.

Joe King is a desperado with a national reputation. He served time in New Orleans, Whittier, Folsom and San Quentin. He recently came from San Quentin and entered the lecture field, which gave him an opportunity to pose as a martyr and denounce the prison authorities, including Chaplain Drahms. He was admitted, strange enough, into many churches, one San Francisco pastor going so far as to preach a sermon on this returned prodigal.

As was predicted by some who have been accused of being hard-hearted and unkind, young King has again fallen into the hands of the law. His booty filled a large wagon. He stole the Bible of the good old lady who befriended him. He carried away a box of books from the W. C. T. U. Silverware and all sorts of articles were found in his collection. He was the head of a band of burglars, and the lecturing business was a scheme to gain access to the people. The chaplain's opinion in such a case should have great weight, but in this instance the repeated warnings of Chaplain Drahms had no influence among that class of people who are inclined to coddle criminals before they have proved themselves. Some of the worst things King did in San Quentin were accomplished after his so-called conversion. The lesson is that churches, women and pastors must go slow in reclaiming incorrigibles. Better begin at

the other end and shape the tree when it is a twig. Joe King belongs to that class which are incapable of living in respectable society. His proper place is the prison where the should go without bouquets. The prospects are good for a long term. Boasting to the Bystander of his career, King confessed that he committed many crimes; that he broke every law in Folsom prison, wore "the red shirt" in San Quentin, and that he took the same pride in "holding up" a man as the Bystander did in preparing a sermon. After the conversation in question the Bystander was convinced that a dangerous man was loose in the community and acted accordingly.

We must not, however, conclude that all ex-convicts are incorrigible. Many have been reclaimed to a good life, and probably it is well that good-hearted people err on the side of mercy. Chaplain Drahms of San Quentin tells of a notorious gambler and criminal who was soundly converted and recently released, his time having expired. He went out into the world determined to do what is right. As a practical result of his new life he has returned to the chaplain receipts amounting to four hundred dollars for money paid people whom he had defrauded. These receipts are from Wells, Fargo & Co., and genuine. This man means business and is worthy the support of his friends.

Acorns from Three Oaks.

Aloha.

Driving a Four-Horse-Team in a Field Full of Stumps.

In a huge barbaric temple on the banks of the Ganges I saw hundreds of sad and lazy priests, simply existing in their bare cells, sustaining life on a few handfuls of rice furnished them by wealthy Hindus, who supposed they pleased the gods by such generosity. These spiritual sloths were midway in personnel between the hideous mendicants, sitting in ash-heaps on the banks of the Hooglay and the high-grade Hindu Bhasker Amand Swami, who lived his elegant asceticism in a rustic palace by himself. I asked one pleasant-looking fellow of about thirty if he did not weary of his seclusion. His lifeless answer was that he thought a lifetime spent in meditation pleased the gods best. How different from Paul's practice and Moody's methods! The sturdy Chicagoan, when criticised by some one who thought perchance his gospel tents and slum missions lacked a little of the finish of theological seclusion, answered: "If you only knew, brother, you would help rather than criticise." Do you know I'm like a man driving a four-horse team in a field full of stumps. I sit in a little power-house watching a slippery engine-belt while the groaning pump lifts the life-giving water where growing grass, thirsty animals, grateful birds and living folk may get it. I'm not swinging in a hammock. I'd like to; but I don't know where the hammock is. I know where the horses and the hoe are, and my fingers take a little respite from the thinning of the apricots to send a greeting to all Pacific pastors who prefer Pauline activity to Hindu somnolence; who had rather try to drive on in personal faithfulness among the varied conditions of our Pacific Coast parishes than bury themselves in a monastery, or sink their manhood in Oriental languor.

Brother Burgess has earned his six months furlough in foreign parts, and Bishop Ford has entered into the King's palace to go no more out forever. May be there are trout waiting for us in Klamath or Crater lakes, or the horns are hardening on a noble elk head in Washington foreordained for our study walls. If not we can work on until the long rest comes. It's coming, sure! There remaineth, therefore, a rest for the people of God. Loafers and idlers get no rest. Fashion butterflies do not know pleasure. Vacation must be earned or there is a void in the heart. Going through summer motions at a resort of summer idleness is not vacation. Even the beauties of the "Twenty-seven Mile Drive" fail for any fashionable idler who would loaf or loiter up that way when a man's work was somewhere awaiting him.

The Steel Trust at a Golden Wedding.

Carnegie and Schwab had nothing to do with it. They were not missed nor needed. Fifty years ago on the banks of Lake Erie our friends began together, and life's evening finds them in the cottage home in the Santa Cruz foothills. They have had life's ups and downs. Fortune has smiled and frowned, and now they are up in the mountains. They have kept the best riches—clean hands, sincere hearts, loving friends. It's wrong to worship idols of silver and gold, but it was not wrong for fifty men and women to let their hearts take the wide steel range they themselves set up in the sweet country kitchen. Who could see himself in the polished metal and fail to make obeisance? It don't take plush carpets, marble statuary, costly pictures, dainty dishes, to make a home. They may help, but they are not indispensable. Love and faithfulness are. dainty dishes help. Dainty cooking, they say, ruins men. We were all won by the charm of the mountain cottage, and one might almost welcome a tumble in the trout brook for an excuse to dry off in that kitchen.

The Four Hundred are eight times as many as were there, but they don't have an eighth time as much pleasure. Pleasure cloys the surfeited soul. Golden weddings are not unduly multiplied in the West, and there was so much heart in this. Blessed be the hearts that will keep young; that will not grow old; that will win affection to life's latest breath, and then hold memory grateful. Oakland said that basket of grapes from the foothills was the fairest she had ever seen. That is where we celebrated the golden wedding. Society's column in the big dailies may miss it; we did not miss it.

Hurrah for the Automobile!

A friend the other day took me and my dear ones our first ride in the automobile. How pleasant things do come at last to those who patiently wait! Long years I coveted a bicycle, and now I wouldn't take a thousand dollars for my old Columbia if I could not buy a new one. It takes no skill to be a passenger in an automobile—not even as much nerve as I thought. Get in and try one at your first opportunity, you doubting saint.

You will not need to hold your breath. That horse is not coming at you with open mouth, as he did when you first essayed a wheel. The automobile has no such penchant for a telegraph post as a beginner's wheel always has. If anything, horses avoid it, so far as I noted. When I get mine—for I am now dreaming of one—I shall carry a little barley box and coax my friend's horses to come and eat out of my hands. The San Jose horses seemed half ready to do this already. I saw what the big rubber wheels were for. Rather, I felt the good of them. The triumph seemed to me in coursing raised cartracks diagonally. I braced myself for such a shaking motion and grating sound as carriage-wheels make on a cartrack. Not a bit of it! The rubber wheel held and passed over without grating and with the minimum of jarring. The machine responded to its break quite as well as the Three Oaks ark does. I'm a convert. Hurrah for the automobile! Only, friends, hurry down the prices, as competitors soon did for sewing-machines and bicycles. Shall I sell Tony and buy a share in an automobile? I think not. It's very attractive to think of a

machine which will take me to Oakland in two hours, and to Pacific Grove in an afternoon at a cost of a cent a mile. But love of horse is stronger than fancy for a machine. When I get it, it must be big enough for the "Twa dogs." They would tire of competition on the road. How the machines will spell a horse in ploughing time, and let them rest on Sundays! How dreadful it would be if a machine should fire up in the horse sheds, burn up the horses, scorch the church, and scare the congregation so they would not listen to the parson! But I won't be an alarmist after a free ride and a genuine falling in love with the machine. If I don't get down to some of Brother Tenney's prayer-meetings it will be because no happy owner of the new machine invites me. May I live to see the day when they will have the honorable use of gospel wagons! May they do the King's business where "the King's business requires haste." Remembering how D. L. Moody's little boy Will, long years ago, trembled as I took him on his first ride on a locomotive, and begged me to take him back to his father's strong arms, I'm glad to think happy kids won't be frightened when I say "Come little folks and spin with me in an automobile." Ha! Ha! for an old boy's dream!

A Rousing Missionary Meeting.

Friends from San Jose, Campbell and Los Gatos united with us in filling the Congregational church on Wednesday afternoon, May 7th, to listen to our missionary brother, Rev. W. S. Ament. It was his last address in America before sailing for the field on which he has wrought so heroically for his Master.

For two hours he held us spell-bound. Not at all by any tricks of oratory, but by the dead earnestness of his devoted personality and the momentum of the mighty facts he gave us. What a privilege it seemed to us to have contributed during the years by prayers, gifts, sympathy, to building up that noble army of thirty thousand Christian martyrs, whose blood is the seed of the new churches rising from the sacred ashes of the desolated field. He gave us new conceptions of China's land with population not dense as we have imagined, and tons of thousands of virgin acres untouched as yet by plough. If we had needed any personal indication of the man whom Oberlin has known from the days of his college studies, whom the conservative A. B. C. F. M. trusts perfectly, whom "Joe Twichell" endorses up and down, confessing that his friend, Mark Twain, has made a mistake in attacking him, the questions of a critical audience brought out the facts to our entire satisfaction. After the bloody massacre had left on the hands of the missionaries thousands of widows and orphans, as well as a small army of families, whose homes had been burned and whose fields had been ravaged, there were desperate straits of hunger and suffering which must be met. This stalwart of brave heart and tireless body was commissioned by the Chinese authorities to settle with the Boxer villages by Chinese custom. They do not use Australian ballot methods there. Head men act for their various precincts by common consent—by innate force of character—as chiefs lead the Indians. Without tedious legal delay these men were glad to repay promptly the costs of the suicidal rebellion. To the estimates of the damage done the living families one-third was added by agreement that widows and orphans might have the food and shelter there were no longer the stout arms of husbands and sons to give them. A vicious correspondent, hating Doctor Ament and hating missions, accused him of robbery. By accident or by design, the one-third added to the indemnity fund was transformed in the cablegram to America to a multiplictaion of thirteen times the orignal fund for settlement. On this Mark Twain pitched with the sharpness of a literary man, who knows more of puns and fun than he does about missions. He has chiefly hurt himself. He has dimmed the honor we all rendered him for his heroic refusal to plead the bankruptcy act, and working hard to pay his debts by attempting to rob a godly missionary of his good name and refusing to make the amende honorable when competent authorities have corrected his mistake. Congregationalists do not condone frauds in their denominational employ. The men and women of stuff, who cabled the American churches that their champion was all right, will receive him with honor when his good ship shall carry him safe to them. I have never seen Doctor Ament until now. But I have confidence in him as I have in Doctor Pond, or Doctor Moodre, or Gee Gam. If any who question his integrity had heard his tender prayer for the heroic home missionary, H. Hammond Cole, who lingers and suffers amid the tender cares and loving sympathy of Saratoga friends, they would—they certainly ought to say, this is a man to be trusted. Not a man infallible by any means, but a man of heart, brain, courage, hope—a Christian hero, indeed.

A Southland Association.

W. N. Burr.

A great sand-bed filled with cacti of many varieties; a flood of hot sunshine pouring down upon it all, and four men wiping the perspiration from their heated brows—is not that a picture calculated to warm up even the heart of a cynic? Riverside and last week were the place and time for one growing cold or even lukewarm to have the mercury of his physical and spiritual thermometers raised to a point indicating the opposte temperature. The four men walked around the great cactus bed in the Riverside park, and the taste of the desert was in their mouths, and the "feel" of it was all over them. That cactus-bed contains a marvelous collection of prickly specimens of vegetation—"the largest collection of cacti in the world," a mild-looking man was heard to say later. When every pore seemed bursting with a sense of the desert, the four men went back through beautiful streets, shaded, but not always cool at the noon hour, to the church where the good things spread by the Program Committee of the San Bernardino District Association awaited them; and for two days a goodly company of people, who want to be a company of good people were both warmed and fed, intellectually and spiritually—and "physically," as well.

The pastor of the entertaining church, Rev. E. F. Goff, was called to the Moderator's chair. The reports of the churches served as a first course—after the blessing had been asked by Rev. Ralph B. Larkin of Ontario, who led the opening devotional service. Of the eighteen churches within the territory of this Association, nearly all were represented. Three or four of the weaker ones were not heard from.

The first paper, on "How to Make the Church Most Effective," was an appeal for devotion to that which is central. Let the church, with Paul, be "determined not to know anything among men but Jesus Christ and him crucified," doing all its work from that center outward, rather than out on the surface, hoping to work toward the center; let it make much of the Bible study and the missionary spirit, seeking *first* the kingdom of God, and all good things shall be added unto it; and

then it will be doing most effectively the work it is in the world to do.

The paper by Dr. J. H. Williams of Redlands, on "The New Evangelism," was an inspiring "pressing on" paper, that honored the things that have been in the past and then welcomed some things new that appear because their time has come.

A discussion of "The Liquor Problem in Prohibition Towns," by two Riverside attorneys, brought forth showers of sparks, but not much light. One can see it all down at the blacksmith's shop any day—many sparks, little light from them; but the smith is hammering out something that will take shape in time. It was probably not a vain discussion, though some of us were not much wiser when it was finished than when it was begun.

"Church Financiering," handled by a business man in a business-like way, became a topic of importance. He would have the entire church sharing intelligently in this part of the work, even each child with no more than a penny a week for his envelope.

The various forms of activity represented by some of our "benevolent societies" were ably brought to the front by earnest men and women who carry these interests on their hearts. Mrs. Larkin of Ontario made her plea for the study of "Via Christi." Mrs. Lamb of Highland brought the Claremont map of the United States and spread most of the rest of the world over it to to show the bigness of the Home Mission field. Other earnest women spoke for the Home and Foreign Mission interests. Superintendent Maile gave us pictures of life on Home Mission fields in his own bright, interesting way, and some of the brethren serving Home Mission churches told some of their experiences. That prince of good fellows, who always sees the bright side of things and yet manages to keep a level head, Wikoff of the Pacific Coast and some of the regions beyond, was down here to tell us that last year we Southern California people gave an average of eight cents per member to the Church Building Society when we ought to have given thirty cents to have met the Pacific District's requirements. Superintendent H. P. Case discussed "Sabbath-school Ideals and Problems," and made good points; for example: "Let the church demand teaching pastors—not pastors who teach Sunday-school classes, but pastors who can teach teachers." Mr. S. C. Evans, Jr., of Riverside made a fine plea for the Sunday-school from a layman's standpoint. More such *fathers* in the Sunday-school would soon prove that there is a solution of the "boy problem."

The first evening was given to "Denominational Brotherhood and Co-operation." Superintendent Maile had some things to say that are suggested by the word "comity"; and then Pastor Goff said: "It is easy to have one church where there are no thinkers. As soon as people begin to think a multiplication of denominations naturally results. People are apt to think first about their differences; after a while they begin to think of the things in which they agree. We have now come to the time when men are watching for points of unity." The Rev. W. F. Taylor of the Baptist church, Riverside, was introduced, and we Congregationalists all fell in love with him as he said to us: "Unity cannot be brought about outwardly. We cannot unite on any one creed, however comprehensive. We must first be filled with the Spirit and let him guide us into all truth. The message that reaches us through the Word does not read one baptism, one faith, one Lord, but the reverse; and the order is inspired—one Lord, one faith, one baptism."

The sermon before the communion in the afternoon of the second day was given by Rev. J. Francis Davies, of San Bernardino. It was a masterly presentation of the vital teaching that the Holy Spirit is the source of spiritual power—"Ye shall receive power after that the Holy Ghost is come upon you." Dr. Davies teaches what the rest of us try to teach of evangelical truth, but he has his own way of putting things. The old truths are made to glow in settings most unusual.

The last session was "College Night." A fine paper emphasizing the fact that the best things in life are not those that stop with intellectual training was read by Prof. H. L. Lunt, City Superintendent of Public Schools of Riverside. Then came President Gates of Pomona College—a great, warm-hearted, high-minded *man;* and he made us all feel that life is worth living, and that Pomona College is feeding the world.

Corona, May 10, 1902.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Early Christian Missionaries.

Lesson VII. May 18, 1902

How quickly one sizes up a church by the enumeration of a few names. The church at Antioch may have possessed features which made it distinguished, but none more so than these words (v. 1), "Prophets and teachers." These are splendid fruits of church life. They point to the nature of the sap flowing in root, trunk and limb. How much better to pass that fruit down to history than something like this, "There were in the church certain millionaires and landed gentry, many leaders of fashion and promoters of art." "Prophets and teachers" means that the Holy Spirit was at work in that church, and doubtless all its members became imbued with that Spirit to a great degree. No wonder that this first church among the Gentiles became the radiating center of missions. The Spirit always impels Christians to move out, carrying the living truth to destitute hearts in outlying regions.

Of the five names mentioned, we know only of the first and last. One name, however, suggests a thought worth bringing before scholars in Sunday-school. Manaen is called the "foster brother of Herod, the tetrarch," that is, Manaen's mother had been called in to nurse the son of Herod, the great. Now we know something of this "foster brother." He was Herod Antipas, who, at the request of Salome, had beheaded John the Baptist. Later, Jesus was sent to him by Pilate, and "Herod and his men of war set him at nought, and mocked him and arrayed him in a gorgeous robe" (Luke xxiii: 11). Now he was an exile at Lyons. But his "foster brother" was a follower of that derided Nazarene, a "prophet" or "teacher," in the greatest movement for good the world ever knew. How true it is that just as wide a divergence in character is possible now among brothers, nourished by the same mother, taught by the same mind, reared in the same way. Is the secret of such a divergence within the boy's own desire and determination? If one chooses Christ's way, he has that controlling force which brings the entire nature under its sway for good. To place the will in Christ's hands early in life is to enlist a governing power on our side, that not only enables us to cultivate a self-control, but gives us the highest object towards which that self-control can be directed. It makes a world of difference whether one is self-controlled in view of a prize fight, or a heavenly prize; Paul found the fruit of the Spirit in self-control towards the latter.

This introduces us to the next thought lying very apparently athwart our path in this lesson (v. 2). Life becomes more serious as a *choice* with every advancing decade of the world's history. Methuselah had so little choice of occupation that he probably wasted no time puzzling himself what his life should grow into. Not so today. In one sense it is glorious to face the thousand avenues along which we may run the thread of our career, in another it is really appalling. The failures so conspicuous in the lives of those approaching the half-century give us warning that the choice at the commencement of life needs more studying over than the average youth bestows upon it. Even more suggestive is that failure consequent upon the combination of circumstances into which so many thrust themselves, to which they eventualy fall victims. In the recent strike among the car conductors of San Francisco, it was announced through the press that college graduates and lawyers were among those who serve us in that capacity. Doubtless, there is a gain in being educated, even in the position of a collector of fares on a street railway, but one feels that somewhere a great mistake has been made when years of preparation result in limiting a man's life to so narrow a compass. To discover just what God intended us for in life is a delicate matter, for the season when that discovery needs to be made is generally the time when our capabilities are so evenly balanced as to afford small hint of the possibilities of achievement in any given direction. Yet there must be one thing beyond all others for which each one is fitted. All nature points to the actual adjustment of every created object to its place in the great economy of which it is a part. Lives of hundreds are counted successes, not because of great achievement, but of exact adjustment to circumstances. Written over the lintel of every youth's doorway to his career are the words, "Separate me this one for the work whereunto I have called him." This does not necessarily mean the ministry, or any definite religious work in the general acceptation of that phrase. Every occupation is sacred, and needs to be so considered and entered upon. There was just as much selection on God's part of Bezaleel as of Moses, for, while the latter was needed to lead Israel, the other was needed to hammer brass, cut precious stones, and carve wood for the place of worship. He had been fitted for that work, and was called to use that fitness in God's service. So is every one chosen in some line; only discover the line, and life will prove an unthought-of satisfaction. Life, with God in it, is a grand success.

In this dawn of a new century it is well to study this first call to missionary labor. Every reason for as well as authorization of missionary effort is here emphasized. For the first time God takes hand in making the Master's parting commission a motive in Christian work. Here are the points for missionary efforts: (a) The impulse of the Divine Spirit (v. 2); (b) The choice of the best men (v. 2); (c) The set purpose of God to give the gospel to the heathen; that is a part of the "work" (v. 2); (d) The direct guidance of God (v. 4). Every current objection to missions is here met also. The Antioch church needed consecrated men, like Barnabas, brainy men, like Paul. There were "plenty of heathen at home" in Antioch—yes, thousands. The church needed all the money it could gather from its poor constituency for "building itself into a strong center," and ought not to waste its substance among foreigners. It was a pity to "throw away" such splendid lives like Paul's on an unappreciative set of Gentiles. Over against all this is the simple but never-to-be-laid-aside command of the Spirit. "Separate me, i. e., for my service (these) for the work whereunto I have called them." Let us enthuse over the great missionaries and their journey as we study these lessons for the next few weeks, seeking to kindle the spark of Christ's own spirit in the children, for from them must come those who are to carry on the work of missions. Who knows but in your faithful, enthusiastic teaching, you also are helping to "separate" some "for the work" whereunto the Holy Spirit "has called them."

This first instance of missionary conversion is very instructive, quite as much so as it is interesting. The whole episode might be called "the struggle for a soul," and that emphasizes the very pith of missionary effort. As we have studied about Simon, the magician, the evil powers represented in all that class of men can the more readily be grasped by the minds of our scholars. It was not uncommon for great men in that day to consult with "magicians." Sergius Paulus was only following the lead of greater men—Pompey, Crassus, Caesar, Tiberius—men who were intelligent and prudent, as he is said to have been. Recall that it was said of Simon Magus, "This Elymas was a Magus, a false prophet and a Jew." (v. 6). Sergius Paulus was a man of "understanding," by which we may think of him as an honest seeker after better things. He desired light and knowledge, and therefore sent for these missionaries to come and give him such instruction as they could. The points to be noted are: (a) The selfish greed of the Sorcerer. Simon desired the gift of the Holy Spirit that he might increase his influence as a Magus. This man rejected him for a similar reason. Which was worse? If neither, is not the selfishness at the basis of both a spirit antagonistic to God? That selfish spirit only desired influence for gain, and cared nothing for the welfare of the soul it sought to influence. Can we discover that spirit abroad now?

(b) The open opposition to the gospel was the outbreak of a secret hostility to all that was good. Elymas as a Jew should have known the teachigs of the Law and prophets. He could easily recognize the message of Paul as one of purity, truth and love. But he was not in sympathy with any such doctrine. He was full of all guile and all villainy, expressions clearly bespeaking his heart's hostility to what was good. Here is the seat of all opposition to the truth of the gospel. Men love darkness rather than light because their deeds are evil. As long as selfishness discovers a gain (fancied gain, it may be) in sin, it harbors hostility to the truth. Fortunate is that soul who honestly discovers its sympathy with such hostility, and forsakes the "refuge of lies." An unconscious sympathy with such hostility often lies buried in the soul until some crisis reveals it. Then we see it like a malignant growth that has fastened itself upon some vital organ, working disaster on the entire system.

(c) The conflict for the soul.

Sergius Paulus was between the two great forces of good and evil, of truth and falsehood, of life and death. Neither would forego the chance of victory without great effort. Elymas, with subtlety and influence, springing from long acquaintance, sought to crush the beginnings of a new faith, and turn the mind of Sergius from the teaching of Paul. The Apostle saw the splendid nature of this noble man, and its nearness to salvation, and we can imagine how he wrestled with God for his conversion. It was the old contest on Mt. Carmel renewed. It is the ever new contest over every soul. The Holy Spirit came in power and conquered; the soul was rescued. If we could realize that all souls are amid

just such conditions, that just such conflicts must take place to free them from the powers of evil, that the Holy Spirit must bring the issue to success; would we not more eagerly precipitate such a struggle for eternal life?

Paul at Antioch in Pisidia. (Acts xiii: 43-52).

Lesson VIII, May 25, 1902

We could have wished that our historian had entered somewhat more into the detail of the apostle's missionary journey, instead of merely sketching an outline which there is so little opportunity for us to fill in. One of the delightful results of modern historical research consists in making the Bible a new book, because so much light is shed upon the single line of recorded facts, enabling us to view them in perspective, and see them in relation to the action of the contemporary peoples. There is some possibility of this in connection with the narrative before us, as shown in Dr. Ramsay's "St. Paul" and kindred works. Every teacher should have access to at least one of these modern reconstructions of the apostolic age, as they can be rightly called, not only for their own delight, but for the impression that can be made upon the scholar by placing these lesson facts in their appropriate historic setting. The least acquaintance with this lesson's text must force to the conclusion that we here possess only a summary of the work in the Pisidian Antioch. It is interesting, if only a suggestion, to learn that the road from Perga to Antioch was rough, and infested with robbers, making it dangerous enough to be included in the phrase, "Perils by robbers" (II Cor. ii: 26); that the malarious nature of the lowlands about Perga may have affected the apostle materially as he afterward writes (Gal. iv: 12-14), shortening his stay there, altering the course of his journey, inducing the withdrawal of John Mark, much to Paul's sorrow, and, forcing Barnabas and himself across the hilly country about Tarsus, made them seek refuge from the dread disease in the lofty region of Antioch. With the indomitable zeal that always characterizes him, Paul commences to preach and teach as soon as he could, probably spending some weeks, perhaps months, in preparing the people for that final discourse given in Acts xiii: 16-42. Attention has been called to the fact that from this time Paul assumes the leadership in all the work in which he engages, being named first when others are associated with him, as "Paul and Barnabas," and always put before us as the chief actor in the scenes. From this we can readily infer the rapid development of this chosen vessel of the Lord to carry his name to the Gentiles. But there is even more reason for this advancement to leadership, the hint of which is given in Gal. iv: 12-14. If, as Prof. Ramsay conjectures, the "thorn in the flesh" was the malarious disease contracted in that lowland district, or even if it was not, the Apostle declares it sent for a purpose (II Cor. xii: 7). God had been giving him visions and revelations, some of which it was not lawful for a man to utter. The "thorn," or, more correctly "stake" in the flesh, sent as a messenger of Satan to buffet Paul, that he should not be exalted overmuch, accomplished its mission in his own person, but so impressed were his associates with the signal favor of God in granting him such an "abundant excess of revelations," that they readily yielded him the foremost place.

In the teaching, during those weeks at Antioch, it was Paul's effort to prove the Messiahship of Jesus, naturally, therefore, it forms the kernel of the culminating speech. We are reminded of our Lord's experience in Nazareth (Lk. iv: 16-30) by this narrative. The Disciples went to the synagogue on the Sabbath, and when the appropriate opportunity came the ruler or *archi-synagogoi* asked if they had any word of encouragement to speak to the people. It may be, as some have suggested, that the lesson for the day gave Paul his starting-point in his response, as it had in the case of our Lord, that from the Law being Deuteronomy: that from the Prophet's Isaiah I. The reason for this conjecture is the emphasis Paul places upon two words in those passages, and the general drift of the argument. The historic outline shows the providential dealings of God with his people for the very purpose of bringing a Messiah to the world (v. xvi: 22). This Messiah had been pointed out by the forerunner, whose work was, evidently, so known to the audience that Paul could refer to it in proof of his verification of the promises made to Israel (v. 23-25). The death and resurrection of Jesus is then brought forward as a fulfillment of prophecy, and in consequence of this sacrifice provision is made for forgiveness of sin (v. 38) and justification before God, which was not possible through the Law (v. 39). The exhortation following is strong, but convincing enough to attract attention of Jews and proselytes, who request that there might be another opportunity for the message on the next Sabbath. In this first reported sermon of the great Apostle, you will find not only his argumentative style, but the germs of those great foundation truths contained in the epistle to the Romans and Galatians. Turning from the historic account we can learn:

1. The effect of popularity upon prejudiced minds. That intensely Jewish spirit, which considered itself the only instrument through which God could work, drove the truth to second place in their hearts. They supposed that they would lose their influence if Gentiles were brought in by the multitude. So the usual method prevailed. Counter arguments were advanced; plain facts flatly contradicted; bitter feelings stirred up. The enlistment of the devout women in the crusade against the Apostles shows the intensity of the feeling aroused. Whether there was a "Carrie Nation" among them is not stated, but a "persecution" was started which brought sufferings to the Apostles. Illustrations of this same spirit can be found in almost any missionary attempt made in new places. Popularity is always fickle. It may take one to tne crest of the wave, but it sure to cast him down on the other side. Caesar, Savonarola and Cranmer afford good illustrations of the turn in the minds of the populace because of prejudice.

2. The unconscious way in which we forward the divine plan for the world. Just as truly as there is a plan for the material universe, traceable in some measure from its beginnings, and pointing to a grand consummation, there is also one for the spiritual universe. If there were no other reason, the world cannot afford to throw the Bible away than can be found in its disclosure of a kingdom of God on earth. The Old Testament is as clear a history of the struggle for foothold of that kingdom as it is a narrative of Jewish national life. Not the least interesting study of this process is that unconscious forwarding of God's plan by all classes of men, chiefly of evil men. The builders of Babel would localize their efforts; God scattered them and thus they fulfilled a really great mission in populating the earth at various quarters. The Egyptians enslaved Israel and refused a proposal to allow them to worship God. They wrought a work which abides to this day in thrusting forth a people whose God would not stay his hand until king and nation alike learned his power. And so,

through the entire history as it unfolds, from the giving of the Law to the dispersion of the Jews, there is that unconscious forwarding of the grand plan which culminated in the rejection of Jesus and the opening of the world to gospel influence. So certain is it that we can do nothing against the truth. The seeming antagonism, the present opposition, both work out a better state and show the furtherance of the plan.

3. But how much better to be consciously forwarding the plan. Take it as Paul did, at the point of the sword, under the smarting rod of the persecutor; let death hang over the preacher and worker; it only serves to stimulate if one is thoroughly possessed of the thought that sacrifice is the sure pathway of truth's advance. To be consciously forwarding God's plan is to marshal his power on our side. What poor figures we make of ourselves until we do that. Columbus is our type. A poor, wandering, uninfluential outcast, until he secured the occupants of the throne—then! a regal fortune in his hand, a national power behind him. It was Columbus *plus* the imperial person. He who, weakest on earth, consciously puts forth his feeble effort in forwarding God's plan, has already linked the throne of the universe to his weakness, and it will take many ages to exactly determine the extent of that combination.

4. Life is a severe test of ourselves. Self-estimation is the cause of most of our effort, and three-fourths of our complaining. We suppose ourselves worthy of —well, most everything that is seemingly good or desirable; wealth, learning, influence, leadership. How we toil for these, and no one feels the sacrifices too great when they are honorably attained. Rather do we wonder when there is opportunity for any one to secure these, and he turns his back upon the possibility. God gives the greatest opportunity to all in eternal life, because in that life lies the possibility of our becoming the best that we can be. The rejection of the way of salvation tests us in this that we "judge ourselves unworthy of eternal life" (v. 46). Can we find greater test than in the divergence of thought, purpose and plan for ourselves, as shown in God's action and ours, if we neglect his great offer in Christ? When any one considers himself unworthy of eternal life by rejecting God's assistance, he has already passed the verdict of actual unworthiness in that he does not conceive of God's possibilities for him and co-operate in making the most of himself.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Practical Consecration. (Rom. xii: 1–21.)

Topic for May 18, 1902.

Of all Christian bodies none has said so much about consecration as have the Endeavorers. These have regular consecration meetings, held every month. This practice has resulted in an unrecognized but easily discernible division. We have Endeavorers who attend the consecration meeting and warmly express their determination "to do more for the Master during the coming month than ever before." These say it fervently and with much apparent sincerity and satisfaction. Then they go away and seem to forget what they have said. Their subsequent life shows no increased effort to enlarge their service in distinctively Christian things.

* * *

Another class, noticing this omission on the part of those who announce their eager intention, never make any such promises. They feel so strongly about saying and not doing that they do neither. They pride themselves on the fact that they do not repeat a lot of words without meaning anything by them. Sometimes they are heard to say, "If I say I will do a thing, I do it." But there is a class who both say and do. They wish to speak of their desire to reach a better life, because all the weeks they have been trying to serve with larger purpose and more efficacious methods. It is a habit which must be started in early years. It is a mistake to express a desire which our life does not confirm, and it is a harm to our usefulness to do but never speak.

* * *

Now, while this is not our consecration meeting, it is well to think this theme out until it is felt in these gatherings where we promise our devotion. Perhaps we have thought sufficiently upon the word consecration. Let us for this time emphasize the term practical. That is practical which can be used. A practical invention is one which can be used with advantage in the work of life. A practical education is the acquirement of that knowledge and the possession of that training which can be used in the life a person has to live. In like manner a practical consecration is the exercise of one's powers in a way that will be of use in the kingdom of God. Practical is something you can practice, and, when you have practiced it, it is of some value in the work God is doing in this world.

* * *

That factory over there on the river or the water front is running for a purpose. It manufactures some particular commodity which the public requires. No less definite should be the work of the church on that street corner. It is to accomplish some definite results as surely a a machine hop or a cotton mill. Its business is to take the raw material and turn out the finished product. When we say, therefore, that we Endeavorers exist "for Christ and the Church," we claim to be at work to do something as real and useful and necessary in the kingdom of God as the locomotive or the woollen fabric is to the comfort of this world. We are here to make ourselves useful to our Lord. Any Christian who is indolent or thoughtless, or whose mind is absorbed in matters of his own selfish preference, is of no more use in the kingdom of God than such a man would be in yonder manufactory. Remember we are thinking about *practical* consecration.

* * *

We are specially fortunate this time in the Scripture reference given with our topic. If we really have the desire to be practical in our consecration, there are very few chapters more valuable than this one in Romans. In the first place it begins right. To be practical in the kingdom of God, a man must not be "fashioned according to this world," or age, as it is literally. It is well to be up to date, but it is quite as important as to what date. Up to date in the world may not be up to date in the kingdom of God. When a boy, and traveling with my father, I used to think him too slow, and would run ahead some distance, only to find that he had turned off in another direction. It took some time for me to find him, and often I was quite exhausted before I regained my place by his side. It is not practical to run ahead of the kingdom of God by trying to be up to date according to the fashion of this world.

* * *

Besides this, it is the only way of being practical in our consecration if we work our own gifts in God's

kingdom. We have gifts. God has made no mistake with you or me. He knows what he wants of us. If he had wanted us to exercise the gifts of that other man, he would have fitted us out in the same way. If you are a money-maker he needs your money. If you are a teacher he needs your service in that department. If you have patience, neatness and good sense, perhaps he needs you as janitor of his house of worship. If you can sing without being sensitive, jealous and cranky, no doubt you ought to be in the church choir. If you can preach; be manly, bear all things and hold your tongue, probably God can use you in the ministry. But whatever you are and can do, you cannot be practical in your consecration unless you go to work with the gifts you already have. You will have more and better if you need them. Begin by reading carefully this chapter in Romans once every week, and put it into practice the rest of the time, and you will come very near having a practical consecration all through your life.

Missions; Our Missionary Boards—"A work for me and a work for you." (I Cor. xii: 1-10.)

Topic for May 25, 1902.

The term "Board," as used in our theme, means an elected group of people who counsel together to carry out the purpose of those who elected them. We have our "Board" of aldermen or city council or supervisors. These are groups of people whom the citizens have chosen and charged to carry out certain and distinct projects connected with the affairs of the city or county. In like manner the Christian work of the world is represented by numerous churches of varied names who elect different groups of people to devise and execute plans for accomplishing, in various departments of service, what God has sent his followers to do.

We will marshal these different groups of chosen representatives by their distinctive names, with the separated purposes and work for which the churches have organized them. There are six of them, as we all know, with names which, in each case, indicate the work which the Christian people expect these groups to accomplish. We mass them here because it will be important for Endeavorers to be well posted on these names and purposes, as the support and the success of all of these bodies will soon depend entirely upon those who are now Seniors or Juniors. For this one meeting it would be a good plan to assign these boards separately to at least two speakers, one to describe the organization and the work it is supposed to do, and the other to tell something of what it has done since it has been in the field.

First we have "The American Board of Commissioners for Foreign Missions." This is a very long title, and it was not given to this group because its work reaches so far, but because it was named a long time ago when people were not in such a rush as at present. It was at a period of the world when there was plenty of time for long names and titles, as there was when Isaiah called his boy Maher-shalal-hash-baz. If he were living in these hurried times we could not delay to repeat all this combination, but would call him "Hash" or "Baz," and he would have to be satisfied with that. So we speak of this board as "The American Board" and let the rest of the title go. The special work for which the churches have elected this group of people is to send preachers and teachers to tribes and nations living in other countries to tell them about God's kingdom and help them to become members of it—to enjoy its blessings and share in its work.

Then we have "The Congregational Home Missionary Society." These people have been elected to look after our own country and send preachers into places where villages and towns are growing, but are not able or willing to secure any public way of Christian culture. We have been busy in this country starting and building up towns. And we know that when a town is first started, the people are very anxious to have a blacksmith's shop; then a place where they can buy needles, fish and molasses; then a little school-house; and, perhaps, a saloon, long before some of these others. But they often forget the importance of having any one to lead them in the culture of Christian life. So God has sent his church out into this country to see that these places do have the culture which he always places first. That is what this board does.

* * *

Then we have "The Congregational Church Building Society." This group works in our own country, too. Its business is to look around and see where the Christian people are trying to erect buildings for this culture. It is just as important to have a house to live in as to live at all. So this body of representatives gives a part of the money to build the church where the preaching is done, and, sometimes, the parsonage where the preacher is to house his family. So that instead of hovering about in vacant stores and dismal halls and stuffy school-houses, for the services of worship and training in the ways of the kingdom, God's people can have a cozy, attractive edifice of their own. We are in such a hurry with our breath in these days that we cannot speak all the name of this board, so we call it the "C. C. B. S."

* * *

Besides this we have "The American Missionary Association." This group looks after the neglected races who come pouring in upon us. They send preachers and teachers out among the black people of the South who were formerly slaves, and among the Indians, who for a long time were more familiar with the white man's rifle and whisky bottle than his kindness. It meets the swarms of Chinese, teaching the ways of God's kingdom. And wherever it finds a people of other races, neglected or passed by by other groups of workers, it stops and strives to make them good Christian citizens.

* * *

Following these we have "The Congregational Sunday-school and Publishing Society." This group scours the country to look after the children where no one else is caring for them, giving them schools and furnishing them books and papers. The last I will mention is "The Congregational Education Society." This cluster of chosen workers assists to fill the ministry with able and worthy men. It also supports schools among the Mormons. All of these groups of people have been carefully selected to do *our work*. They make the best use of what we give of God's money. They discover and send and support the best workers they can secure. And all of these agents of ours will do a great work according as you and I take an interest in them, read about their labors and give to them of God's money which we have. Their future depends upon the care and devotion of the Endeavorers.

God's seed will come to God's harvest.—Samuel Rutherford.

Church News.

Northern California.

San Lorenzo, Union.—Five persons were received Sunday on confession.

San Francisco, Olivet.—Four children and one adult were baptized last Sunday.

Fruitvale.—Seven persons were received to membership Sunday on profession of faith.

San Francisco, First.—There were thirteen accessions to the membership last Sunday, five on confession. This makes fifty-five received since the first of January.

San Francisco, Fourth.—Five persons were voted into membership last week, three of whom were welcomed into fellowship on Sunday. The work in this field is encouraging.

Lockeford.—One was received into fellowship at last communion. May 3d six Sunday-schools of Lockeford, Lodi and Harmony, with two day schools, united in a picnic at Tretheway's Grove.

Berkeley, First.—Nine persons were received to membership on Sunday, one on confession. Fifteen mmbers of the graduating class of the State University are members of the C. E. Society of this church.

Alameda, First.—Twenty-three persons were welcomed into fellowship last Sunday, nineteen on confession. The auditorium has been recarpeted, electric lights have been placed in the building, and a new pulpit set is on the way from the East.

San Francsco, Sunset.—Sunset church moves along at its usual energetic rate. A C. E. Society has recently been organized. A large number of young men and boys attend the meetings, and there has been decided progress in interest and order.

San Jose.—Five new members were received into the church in San Jose last Sunday, four being on confession of faith. Rev. Mark Williams, on a recent Sunday, gave a very interesting address before the church on "How We Escaped from the Boxers," and Rev. W. S. Ament on Tuesday evening, gave a thrilling account of "Experiences at the Siege of Pekin."

Berkeley, North.—The hearts of the people of the North Berkeley church were made glad two weeks ago by the entrance into their fellowship of seven children from the "Culture Class," conducted by the pastor from the New Year till Easter. This is conducted each year. In this church all members under eighteen years are termed junior members and are placed under the special watch and care of the pastor, who holds frequent meetings for them.

Lodi.—Two adults united with the church at the communion service May 4th, one by confession and the other by letter. Alterations and additions to the parsonage, to the amount of nearly $400 have just been completed, and the church now possesses a commodious and convenient parsonage. A unique feature of space-saving is an "out-of-sight" bath-room, so constructed as to be under the floor of one room and exposed by lifting a trap door. Pastor DeKay has been architect, carpenter, painter and collector. About $100 yet remains to be raised.

San Francisco, Ocean View.—The fellowship meeting, held at Ocean View last week, was a source of encouragement and strength. Recent sermons seem to have borne fruit, judging from the size and character of last Sunday's congregation. The Ocean View Sunday-school classes have entered upon a friendly contest, which has aroused interest and promises to increase the membership. Other encouraging features of more personal nature have been noted by the pastor, Rev. Huber Burr, and he feels hopeful for the church's future prosperity. The pastor has been granted a vacation of two weeks, which he is spending with relatives at Hollister.

San Francisco Plymouth.—Plymouth church of this city has sustained a great loss in the death of Mrs. C. S. Elliott. She has been for nearly five years one of the most active and efficient workers in various departments of church enterprise, always enthusiastic, always faithful, and by her kind, sympathetic, helpful spirit, winning the affections and confidence of everybody. Her illness was brief—typhoid pneumonia—the attack finding her without usual reserve strength on account of an accident, by which an arm was broken a few weeks previous. Her death came to her family and friends as a very sudden and unexpected blow. She leaves one daughter, Mrs. J. H. Sanford, of this city.

Santa Cruz.—On Sunday morning, May 4th, Dr. Pond of San Francisco occupied the pulpit of our church, in exchange with its pastor, Rev. J. R. Knodell. In the evening the members of the Congregational Chinese mission gave their annual concert. Well did these Chinese Christians acquit themselves. With much interest did a large congregation listen to a well-arranged program. An offering of eighty dollars was received for that work. Last Sunday evening the pastor of our church gave the second sermon in the series of "The Life of Christ," a series illustrated by stereopticon. Remarkably well selected, beautiful pictures supplemented an eloquent discourse. Large congregations of young people are enjoying this series, and are being impressed through eye and ear gates for Christ.

Weaverville.—On Friday evening, May 2d, our church held its regular bi-monthly business meeting. The different branches of church work were well represented, and encouraging reports were heard from all of them. The work of our church is now quite thoroughly organized. Our Bible class, which meets on Friday evenings, is well attended and great interest is manifested in Bible study. The C. E. Society, recently organized, is now one of the most encouraging branches of our work, and it is believed that its membership will soon double itself and its good influence and effective work increase proportionately. After the business of the evening was transacted there was a church tea, which all enjoyed. Sunday, May the 4th, communion was observed, and our pastor and wife were received to membership.

Benicia.—Last Sunday was one of peculiar interest to us. It was the second anniversary of Rev. B. M. Palmer's taking this pastorate. Notsince Dr. Willey's pastorate here has any one man been resident pastor of the Benicia church for two complete years until now. Much noble work has been done during these thirteen years, under the leadership of such men as Rev. E. F. Dinsmore, Rev. C. W. Hill, Rev. J. B. Orr, the late Rev. S. Weyler and Mr. J. C. MacInnes, and many other men have ministered here briefly, for the church has depended upon "supplies" during more than twenty-four months out of this period, but the frequency of changes had been a serious drawback to the local work, and we

(*Continued on page 20.*)

Washington Letter.

By I. Learned.

Our Northwestern Association of Churches and Ministers assembled at Snohomish on the 6th and 7th inst. We had just time for organization, and the opening address before the noon hour. The general topic was "Man," with the Scriptural text, "What is man that thou art mindful of him, or the Son of Man that thou visitest him?"

The preface to all was an address on "Man Under Divine Care," by Rev. J. B. Orr, which, after a brief presentation, was made a devotional service, in which prayer largely occupied all hearts, and was expressed by many lips. "God in Man" was the thought for the first hour of Tuesday afternoon, with sub-themes, "The Man Who Sees God in Jesus," and "The Man Who Shows God to His Fellow-men." The former was presented in a paper by Rev. M. W. Morse of Ferndale and the latter by Rev. P. K. Ham of Whatcom.

These were followed by the proposition of "The Man Who Is Helped," subdivided into "The Man Who Searches the Scriptures," by Rev. J. T. Nichols of Edgewater church, Seattle; "The Man Who Attends Church," by Rev. Richard Bushell of Black Diamond and McMurray; and "The Man Who Prays," by Missionary H. W. Young of the C. S. S. and P. S. "The Man Who Is Hurt" was then presented by Rev. C. W. Bushnell, pastor at Granite Falls.

The Associational sermon was preached by Dr. Temple of Plymouth church, his theme being "The Man in the Far Country and His Home-Coming." It was "The Child Man" to which our hearts were drawn in the early forenoon of the second day. "The Child in the Home" was presented by Rev. Wm. Butler of Port Gamble; "The Child in the School," by Geo. E. St. John, Superintendent of the city schools of Everett, and "The Child and the Church," by Mrs. R. B. Hassell of the same city.

On Wednesday afternoon the program took up "The Strong Man," Rev. T. C. Wiswell speaking of him as a "Reformer," and ex-Governor A. W. McIntire as "The Philanthropist," and we wanted Superintendent Scudder to show us the strong man as "The Missionary," but his heart was with the matter of our State benevolences, and that was discussed in lieu of the other.

The evening theme of the closing session was "Man's Progress toward Unity," and was ably presented by Rev. C. E. Newberry as to "The Scientific Spirit," Rev. E. L. Smith as to "The Social Spirit," and by Rev. J. H. Bainton of Vancouver, B. C. as to "The Religious Spirit."

It was one of the grandest meetings in topic, in presentation and in spirit that this Association has ever held.

Devotional exercises were introduced frequently and the Sacrament of the Lord's Supper was observed on the first evening following Dr. Temple's sermon, Revs. A. Brady and J. W. H. Lockwood officiating. During the sessions only necessary business was called up and the standing committees appointed.

The Missionary Committee for the ensuing year is composed of Revs. E. L. Smith, R. B. Hassell, C. L. Mears, Dea. H. L. Sizer and a layman of Everett, whose name has been overlooked.

The Business Committee for the next fall meeting being W. H. G. Temple and H. W. Young, and with the probability that that meeting will be a joint one with the Tacoma Association, they are expected to co-operate with the committee of that body.

Dea. H. L. Sizer of Plymouth, Seattle, was the Moderator and filled the chair, not merely to the full, but wisely. Pastor Mears and Principal Snow of Puget Sound Academy were everywhere in the multitudinous matters so conducive to the comfort of each visitor and delegate, and led the church and town in the largeness of the hospitality offered. Two meals were given in the church parlors and one in the auditorium of the Academy, at each of which many new and happy acquaintances were formed. At the close of the latter, Principal Snow presiding, about a dozen five-minute talks were called out respecting the Academy and its work. They were all highly congratulatory in their character, this year having been the most successful as to attendance and finances. About $750 have been contributed by Snohomish citizens, and nearly $1,200 by the Trustees residing in Seattle. The Congregational Education Society has paid thus far this year $250. A portion of these sums went to the defraying of delinquencies of former years.

We have said nothing as to the reports of the churches. These items should not be omitted. Blaine is without a pastor, Rev. D. G. Curry, who supplied them for a few months, having gone to Chewelah, Stevens county. Until Mrs. Curry joins her husband she will fill the pulpit at Pleasant Valley. Ferndale, having both a church and parsonage, is well cared for by Pastor Morse, who also preaches on Sabbath evenings at Fairhaven; at the latter the people miss very much the pastoral work so necessary to the building anew this church so long neglected.

Whatcom is proceeding rapidly with its new building, and hopes to enter this better house of worship in July.

Edison for the present is able only to have a week-night preaching service, but hopes to have a pastor in the near future.

Coupeville is repainting and renovating the parsonage and otherwise prospering in its work. McMurray has secured a title to lots for its church building, and has a considerable sum secured to its erection.

Snohomish has paid its last debt and burned the mortgage; has painted its church, and made it really beautiful in appearance. Congregations are always good and plans for self-support next year.

Granite Falls has had to enlarge its church building; has added eleven to its membership, plans for offerings for each of our six societies having already this year contributed $20 to Home and $26 to Foreign Missions.

Maltby has been assisted by the C. S. S. and P. S. to organize again its Sunday-school. Paradise Lake Sunday-school is planning to come under the care of this Society. Avondale has been helped in its regathering by a large delegation from the Cottage Lake church and Sunday-school, going to their school-house and assisting in their organization. Cottage Lake, for several years without a pastor, has invited a lady minister of the Free Baptist church, who, with her husband, united with them on the 4th inst., to become their acting pastor, and they, while carrying on their farm, will hold one service each Sabbath with both Cottage Lake and Avondale.

Everett has received some considerable accessions, and is preparing, not only for self-support, but for increased aggressiveness.

The mining interests of Silverton are proving so fruitful that they could afford to send to the Association the entire membership of the church, consisting of one person, Mr. S. W. Mounger, to say to us that they had pledged already $44.75 per month to the support of a pastor, if one could be sent them, and the assur-

ance of increase of gifts for the right man to the extent of entire support. When such a relation can be effected they can begin to handle their obligations to the C. C. B. S.

Congregational services have been held at Machias every alternate Sabbath evening for several months, under the care of the C. S. S. and P. S., and they hope for more permanent arrangements through the H. M. S. soon.

Of the Seattle churches, Plymouth is mastering her concluding payments on the $30,000 debt, and looks forward, when that is done, to providing a large portion of the salary of a city missionary and her pro rata of the "Quick Capital Loan Fund," which it is hoped to raise in the State, to the amount of $2,000. Several churches and Sunday-school and Endeavor Societies have already responded to the appeal.

Taylor church, Seattle, received nine into its fellowship last Sabbath. Edgewater is doing most excellent work in its part of the city. The University church has voted to begin self-support at once. Greenlake has enlarged its building and finds prosperity in increase of congregations, Sunday-school and all departments of service.

Bellevue received six persons at last communion. Rev. J. B. Orr, who has done fine work at both Taylor and Bellevue, goes to Greenlake church at once.

Proof sheets of the Year Book show that more than $14,000 was the benevolence of Washington for 1901, of which $10,700 went to the six societies, and yet more than an hour was spent on the question whether the State should be memorialized concerning the attempt to raise $10,000 for these same societies in 1903. The Northwestern Association evidently did not know the ability of the State and would only endorse the recommendation when the aggregate sum should be made $8,000.

The pastor at Roy writes that their Endeavor Society has taken hold of the "Quick Capital Loan Fund" with much enthusiasm, and while the other branches of church or Sunday-school were not in condition to do much, voted the entire sum, which has been forwarded to the Trustees of the State Association.

Rev. H. W. Chamberlain, resigning at Columbia City, after looking carefully over the field of Newport, Wash., and Priest River, Idaho, only seven miles distant, has concluded to accept the call of these churches for a year. Rev. E. D. Weage of Port Angeles has been called to Columbia City, and it is expected that he will accept.

Seattle, May 10th.

Inland Empire Letter.

By Ioweth.

Rev. Jonathan Edwards and family have moved to Pendleton, Oregon, and have begun work. The church at Pendleton has had an extraordinary history. It was organized in 1884, and the Sunday-school room erected. During the following two years the main building was completed under the pastorate of Rev. O. W. Lucas, now of Pacific Grove, Cal. Rev. Geo. H. Lee succeeded Mr. Lucas, and he was succeeded by Revs. Henderson, Whittlesey and Parker. Until within a few months the church building was leased to another denomination for nearly three years. During this time the Christian Endeavor Society and Woman's Missionary Society were sustained, but the plan of union did not promote Congregationalism in the town. It tended to reduce the membership and constituency. Indeed, it seems like beginning anew with some serious obstacles to overcome. There are many reasons for rallying around this church, viz., the town has about 6,000 population and is growing. Our denomination has expended about $10,000 on the field. There are some faithful and efficient members left. More than half the population is unreached by the churches. It is hoped that the church is entering upon a new era of prosperity. The Presbyterians are especially aggressive in missionary operations in this region. In addition to the church in town there is an academy aided by the education society. There is a Presbyterial Sunday-school missionary, and a home missionary preaching in outlying districts located in this city, making the Presbyterian force very strong.

Rev. Mr. Childs has closed his labors at Freewater, Ore. ,and is to supply the churches at Ione and Condon for a season. There were eighteen members added to the Freewater church during Mr. Child's ministry. He contemplates doing evangelistic work.

The site for the new ladies' dormitory of Whitman College has been selected and work has already begun on the building, with the promise that the first story will be completed by the close of the school year, and the whole will probably be ready for occupancy by the beginning of next term.

Oregon Letter.

By George H. Himes

An experience concerning the use of fermented wine for communion purposes came to the knowledge of the writer within a week which seems worth relating.

At the beginning of the Civil War the first colonel of a Rhode Island regment announced to his men that the greatest evil in the army was likely to be that of strong drink, and recommended total abstinence as the only safe rule to follow. "But," said he, "every man man must act upon his own responsibility and do that which commends itself to his own best judgment. At the same time, if I find any of my men, especially an officer, using liquor to some extent I shall endeavor to get rid of him as soon as I can." Well, affairs moved on in a very satisfactory manner for a time. By and by, as the colonel was ambitions and sought promotion, he was transferred to a different branch of the service. Here he was surrounded by officers who used liquor, and hence he was thrown under its influence to some extent. About this time his wife died, and the restraining influence from that source was lost. In time he became a tippler, and the habit grew from bad to worse, so that, but for his resigning his commission, it is likely that he would have been cashiered. At length he married again, and not a great while after that event he came to himself, and once more determined to be a man. In attending a religious service both he and his wife were converted. Prior to uniting with the church of his choice he asked a deacon if fermented wine was used at the communion. Receiving an affirmative reply, he said: "Please do not offer it to me; I am afraid I cannot stand it." The deacon was disturbed. He thought to himself, If this kind of wine is a temptation to this man, may it not be a temptation to some one else? and he resolved never to use it again. His pastor was very decidedly of the opinion that the true communion wine was fermented, and had so expressed himself in the pulpit not long before this time. Nevertheless, the deacon sought his counsel. Upon stating the case the minister again insisted that fermented wine was the kind used by the Savior when the Supper was instituted. Then the good deacon said, "Very well, the church will have to get another deacon; I will never serve fermented wine at the

communion again." The minister was equal to the occasion. He at once said, "My dear deacon, it is the business of a deacon not only to distribute the elements, but to provide the same." The deacon saw the point. From that day to the present no fermented wine has been used in that church. The colonel became an honored and effective worker in the church and maintained a high character until he was recently called to his father's.

Dr. Wm. A. Mowry of Hyde Park, Mass., gave a lecture on "The Slave Power and the Free States," at Pacific University last Friday evening. He visited that place with Dr. Atkinson, eighteen years ago. While Dr. Mowry is an ordained Congregational minister, he has only served as a pastor a short time, about a year. Teaching has been his vocation since 1847, except the time he spent in the Civil War, serving as a captain of Co. K, Eleventh Rhode Island.

For sixteen years he has been President of Martha's Vineyard Summer Institute, and during that time over 8,000 teachers have heard him lecture on historical subjects. He was one of the founders of the American Historical Association. He was a member of the school boards of Boston and Providence for years. He has been in more than tweny-five States delivering lectures upon educational subjects, and has addressed more than 150,000 people during his experience. The coming week he will give a daily course of lectures at Whitman College, Walla Walla, Wash.

On May 2d, Hon. Alanson Hinman, of Forest Grove, was eighty years old. He was born in Columbia county, New York. In his early years he drifted westward, and at the age of twenty-two he found himself at Booneville, Mo., and soon afterwards joined a company and came to Oregon, arriving at Waiilatpu, Whitman's Mission, late in the fall of 1844. By the time the company reached Powder River valley, about where Baker City now stands, the provisions gave out and Mr. Hinman was detailed to go forward to the mission and secure supplies if he could. Thus was made his acquaintance with Dr. Whitman. He was so favorably impressed with Mr. Hinman that he invited him to remain at the mission and teach school for the winter. This invitation was accepted, and he lived with Dr. Whitman and family for the season and came to have a very high regard for them. Afterwards he taught a year or more at the Oregon Institute, Salem, the foundation of what is now Willamette University. In 1847 he had charge of the mission at The Dalles, and was there when the Whitman massacre occurred, November 29-30, 1847. Following that he settled in Washington county, near Forest Grove, and excepting a brief time spent in the California gold mines in 1848 has been a resident of the county ever since. As a pioneer teacher, gold hunter, farmer, legislator, federal officer and business man, he has had a wide and useful career, and now has attained an honorable old age, having done his full share in shaping the destinies of this part of the great West. As a member of the Forest Grove church and of the Board of Trustees of Pacific University from the beginning, he has exerted a most beneficent influence. He is in full possession of all his faculties and takes a lively interest in all that is going on, and it is hoped that his useful life may be spared to his community for many years.

Portland, May 11, 1902.

A thousand times better are the men who do, than the weaklings who only know.

CHURCH NEWS.

(*Continued from page 17.*)

were all glad to record a two years' pastorate again. At the communion service three united with the church on confession, making a total of forty-six accessions to membership during the two years, more than half of these on "confession of faith." The church now has 74 resident members and 18 absent members, and bids fair to continue its self-support and to increase its interest in the wider work of the denomination.

Southern California.

Avalon.—At another impressive communion service, May 4th, the pastor, Rev. C. W. Williams, welcomed three new members, one of those received upon confession being the eldest son of Deacon E. J. Whitney, an honored office-bearer in the church since its organization. Brother Whitney and his estimable wife have, through these years, made their household a center of church life and endeavor.

Pasadena First.—It is a subdued and tearful congregation that passed out after the service last Sunday morning. They had just heard from the lips of Rev. S. G. Emerson of Lake Avenue church—a letter from their beloved pastor, Rev. H. W. Lathe, asking that he be released from the pastorate July 1st. Hearts were too full even to talk of the matter, the more so as pastor and people have been uniting in earnest prayer for guidance. Seven years ago, when Mr. Lathe came to us, there was a feeling of confident assurance that he had been sent in answer to prayer, and this feeling has deepened with us during these years filled with blessing; and while expressing his appreciation of the urgent requests, official and personal, that he remain with us, he stated as his conviction that he has now been just as clearly called to another field. It is upon this assurance from him, that there is a general understanding that the result will be accepted in a spirit of prayerful submissiveness.

Self-support Assumed.

The church at Buena Park, some twenty-three miles south of Los Angeles, unanimously voted, on May 4th, to at once assume self-support. The membership at present numbers 39, the Sunday-school has an average attendance of 45 and the C. E. Society of 23.

The church invited Superintendent Maile to discuss with them the matter of asking for a decreased amount of home missionary aid.

The subject was thoroughly canvassed at a Sunday morning and evening service. Pastor and people sympathetically received what was said on the practicability and privilege of a self-sustaining life. Earnest work and increased giving by nearly all contributors has resulted in the victory which will encourage many other congregations. The pastor, Rev. Oliver L. Corbin, also cares for the church at Los Alamitos, 7 miles distant, holding services there on the afternoon and attending the mid-week prayer-meeting. On May 4th nine members were received to the Los Alamitos church.

The church at Norwalk, six miles from Buena Park, and formerly united with that field, has, for more than a year, been self-sustaining under the able ministry of Rev. D. D. Hill.

These instances of releasing home missionary funds for the occupancy of religiously destitute communities is of great encouragement to all friends of the work and to contributors of the same.

The Home.

A Victim.

BY B: F: M: SOURS.

I see him day by day;
His hands are brave for toil;
His manhood struggles, yet the foe
Seems all his strife to foil.

Strong drink has conquered him;
He staggers to the tomb:
Yet he was once so strong and brave
And true in youthful bloom!

He asks my love, my prayer;
He talks about reform;
Then the wild craving tosses him,
A feather in a storm.

No heart, no strength, no will!
All, all have passed away,
Like light of noontide when the hours
To midnight drive the day.

O wail a dismal wail!
The scene is near its close;
The breakers sparkle on the rocks
Like ghosts of luring foes.

His boys? they follow where
Their father's footsteps lead;
The heavy harvest russet waves—
Death waits with anxious greed.

Where—where shall succor rise?
O men, ye sovereign men!
Strike, strike, for freedom and for love,
And bring hope back again.

I see him day by day;
He toils with patient toil;
And then the tempter overpowers,
Hope's opening page to soil.

Is there no succor? Say,
Has mankind naught to do?
O friends! is all our part to pray,
And not to rescue, too?

Strike! strike the sullen foe!
Rise, in your manhood rise!
And let the prayer of the restored
Like incense mount the skies.

Mechanicsburg, Pa.

Her First Ride in the "Autobus."

An old lady who had come in from the country on the Northwestern Railroad stepped into one of the horseless carriages that are now run from the Wells street station to the shopping district. She approached the carriage from the rear and didn't notice when she got in that there were no horses hitched to the thing. Her whole attention was being paid to the "runner" in the blue uniform, who stood on the sidewalk looking for passengers.

"How much do you charge?" she asked.

"Five cents," he said. "Take you right over to State and Madison. Going right away. Step in. Room for just one more."

The old lady settled back comfortably in the easy seat to which she had been assigned, and a moment later the carriage was bumping along over paving-stones, dodging in and out among trucks, sliding sidewise in slippery car tracks and grazing elevated railroad pillars. A row of men sat on the cross seat in front of the lady, shutting out the view ahead, so she sat with her hands in her lap and rode contentedly along. At the corner of Madison and Dearborn streets several passengers got off, and then for the first time the lady from the country had a chance to look out in front. She saw the operator pull a nickel-plated lever; then she glanced over the dashboard. There was a look of mingled alarm and wonder on her features.

"What happened to the horses?" she exclaimed.

"There ain't any horses," said a boy who was hanging on the steps behind.

The old lady stood up just as the man in charge of the automobile rang his gong and started ahead.

"Ho! stop!" she cried. "Let me out! I won't ride in this thing! Stop it! Stop it! Help!"

"Madame," said one of the passengers, "there's no reason to be alarmed. It's perfectly safe. We are——"

"No," she replied. "I wouldn't have got in here for $100 if I'd have knew what it was! Let me pass!"

The carriage had stopped, and she began to tramp on the feet of the other passengers in her hurry to get out.

"We're almost there—only half a block further," some one said. "You better stay in."

"I wouldn't stay if it was only half a foot further," she declared, as she scrambled down the steps. Then she stood on the sidewalk, watched the automobile move on through the crowded streets, put her hand over her heart and said:

"My! That's the narrowest escape I ever had! And me with all that money in my pocket to pay pa's insurance, too!"—Chicago Times-Herald.

Stick to Your Work

Many great men, men of splendid talent, have failed in their life-work, because they lacked continuity in purpose. Instead of selecting some line of work adapted to their taste and their ability, and persevering in it, they have attempted many things, and because of their diversified labors, have failed in accomplishing their purpose in anything.

"A given force diffused over a large surface is lessened at every point in proportion to the amount of surface covered, but when concentrated on a particular point, its intensity is proportionately increased. When a man attempts too much, he generally effects but little; but when he brings all his powers to bear on one work, and perseveres in it, he is sure to succeed, if success is possible."

There are people who have a great dread of being thought narrow, but in these days of wide-reaching thought and investigation, men, to insure success, must be specialists. It is impossible for one man to know everything and do everything, and, in order to succeed, he needs to know a *few* things thoroughly, and be able to do some one thing better than any other man can do it. Hence, it is important that a man cultivate a breadth of view which will enable him to fill his own *true position*, and, following the lead and guidance of the Lord, fulfill his own mission, working with all his might and all his soul.

If a man is really where he should be, and is doing what he should do, he will work more successfully with the consciousness that he is helped and guided of the Lord than he can under any other circumstances. Let each man find his own place and learn his own duty, and do his own work in the sight of God, and he will be blessed in his labors; and, while he is ready for every good word and work, yet he will not be given to change, nor squander his life in useless and unprofitable beginning, but will rather have to show for his labors some glorious and completed work.—H. L. H., in the Christian.

Our Boys and Girls.

Mamma's Letter.

They had promised Robbie that when he was six years old he could go alone to the postoffice for the mail, a privilege he had long desired.

His sixth birthday came at length, and he waited impatiently for mail time.

Then he marched proudly away, whistling, "Yankee Doodle," with his hands thrust deep into his pockets, and in a little while he marched back again and triumphantly handed mamma a letter.

She kissed him and opened it quick; then her face grew very pale, and to Robbie's dismay she sat down and cried.

Pretty soon she wiped her eyes and said, sadly, "Your dear grandma is very sick, Robbie. They are afraid she will not get well," and then the tears came faster than before.

The next day mamma said, "It is time to go for the mail, Robbie. I don't expect a letter today, but there might possibly be one." So he started for the postoffice again, but slowly this time; and although his hands were in his pockets, he was not whistling "Yankee Doodle."

It wasn't fun to go for the mail, after all, he thought, as he trudged soberly along. He didn't want to bring letters to mamma if they were going to make her feel bad. He hoped there wouldn't be one today. If there should be, he believed he wouldn't take it to her. She didn't expect one, anyway; she said so. Well, he did hope there wouldn't be any.

But when he asked, falteringly, for "Mr. Brown's mail, if you please," the postmaster smiled down at him and handed him, with the weekly paper, another letter.

Robbie hesitated a moment, then handed it back. "I guess I won't take this, Mr. Gibbs," he said; and Mr. Gibbs, who was in a hurry, put the letter in the box again without asking any questions, thinking the little boy was perhaps afraid of losing it.

"Not any letter?" said mamma, as she took the paper. "Well, I didn't think there would be one again so soon," and Robbie went out to play.

But his mind wasn't quite easy about the letter, and after he had gone to bed he told mamma all about it.

She didn't scold a bit—she seldom did scold, anyway; she just kissed Robbie and hurried downstairs.

Then papa put on his hat and hurried to the postoffice, and pretty soon mamma came upstairs again, her face glad as could be, and her eyes shining through happy tears.

She hugged Robbie tight, and told him that this letter brought good news. It said that grandma was a great deal better, and they thought now that she would get well.

Robbie was very glad, too; but just as mamma started to go downstairs he burst out crying.

"Why, what is it, dear?" asked mamma, coming back and stroking his curly head. "What makes you cry?"

"'Cause—I—I—I—wish—I'd brought you—the—happy—letter—my—own—self!" said Robbie, between his sobs, in great remorse; but mamma comforted him with the assurance that there would be plenty more happy letters for him to bring, and he was soon fast asleep. —Carrie A. Parker in "Youth's Companion."

Good Brother Jim.

The car remained at a standstill for so long a time that every one wondered if something were wrong. It was soon seen, however, that a sturdy little urchin was very tenderly helping a lame child aboard, and, as the car moved on, his cheery "good-bye" called a smile to the cripple's wan face.

The latter seated himself so that he could look out the window, and every few minutes he waved his hand at some one on the street. The other people on the car became curious, and, looking out, saw a little fellow running along the sidewalk, keeping pace with them.

"Who is that?" asked a lady of the lame boy.

"Why, that's Jim!" was the proud response.

"Yes, dear, but who is 'Jim'?"

"Why, Jim's my brother, of course!"

By this time every one was listening and smiling in sympathy.

"Oh! I see," said the lady; "that's the boy who helped you on the car. But why does he not ride with you?"

"Why,," he said. "we had only a nickel, and Jim said I must ride." "You see," he added after a pause, "I can't walk well, but Jim, he can run fine!"

"See! what is this," the lady said.

With eyes big with delight, the child caught up a five-cent piece that had miraculously appeared in his torn little cap, which lay on the seat between the lady and himself. Then, with frantic gestures, he hailed "Jim," who boarded the car at the next corner.

It would be hard to say who was the happiest on that car during the remainder of the trip, but, surely, the boys thought that they were.—Vick's Magazine.

How to Get on in the World.

Most of our successful men began life without a dollar. They have won success by hard and strict honesty. You can do the same. Here are a dozen rules for getting on in the world:

1. Be honest. Dishonesty seldom makes one rich, and when it does riches are a curse. There is no such thing as dishonest success.

2. Work. The world is not going to pay you for nothing. Ninty per cent. of what men call "genius" is only talent for hard work.

3. Enter into the business or trade which you like best, and for which nature seems to have fitted you, provided it is honorable.

4. Be independent. Do not lean on others to do your thinking or to conquer your difficulties.

5. Be conscientious in the discharge of every duty. Do your work thoroughly. No boy can rise who slights his work.

6. Don't try to begin at the top. Begin at the bottom, and you will have a chance to rise, and will be surer of reaching the top some time.

7. Trust to nothing but God and hard work. Inscribe on your banner: "Luck is a fool; pluck is a hero."

8. Be punctual. Keep your appointments. Be there a minute before time, if you have to lose your dinner to do it.

9. Be polite. Every smile, every gentle bow is money in your pocket.

10. Be generous. Meanness makes enemies and breeds distrust.—Selected

Rail Road Men

In all departments of active service stand in need of the readiness of mind and promptness of action which depend on a healthy nervous system. Let a railroad man be "rattled," and every life depending on him is in danger. A great many railroad men have found in Dr. Pierce's Golden Medical Discovery a valuable tonic for the overstrained nervous system. It builds up the body, purifies the blood, nourishes the nerves, and induces a healthy appetite and refreshing sleep.

"I suffered for six years with constipation and indigestion, during which time I employed several physicians, but they could not reach my case," writes Mr. G. Popplewell, of Eureka Springs, Carroll Co., Ark. "I felt that there was no help for me; could not retain food on my stomach; had vertigo and would fall helpless to the floor. Two years ago I commenced taking Dr. Pierce's Golden Medical Discovery and little 'Pellets,' and improved from the start. After taking twelve bottles of the 'Discovery' I was able to do light work, and have been improving ever since."

Send 21 one-cent stamps to pay expense of mailing and get Dr. Pierce's Medical Adviser in paper covers, *free*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Let us bring calm and repose into our ways, laying aside all impatience and irritability and storm.

Love is the great type-feature of divine likeness.

THIS WILL REMIND YOU that the pain of strains, bruises and sprains, common incidents of active out-door life, is drawn from aching bodies by Perry Davis' Painkiller, as a magnet draws bits of iron from sand.

Here is your chance to make from **$10 to $25** per week handling the

LIFE OF DR. TALMAGE

The only authentic book is by his son **Rev. Frank De Witt Talmage** and Louis Albert Banks, D.D.

Over 100 exclusive illustrations. Best book. Best terms to agents. Send three 5-cent stamps for free outfit. Address, Occidental Publishing Co., Oakland, Cal.

Faith.

"Cleave ever to the summer side of doubt
And cling to Faith beyond the forms of Faith!
She reels not in the storm of warring words,
She brightens at the clash of 'Yes' and 'No';
She sees the best that glimmers through the worst,
She feels the sun is hid, but for a night
She spies the summer through the winter bud;
She tastes the fruit before the blossom falls;
She hears the lark within the songless egg;
She finds the fountain where they wailed 'Mirage'! —Tennyson.

READINESS TO DO GOOD.

If we spend our time proposing to do something, and never do it, it will be lost time. The claims of the Church and of the world are on us. We cannot be all our lifetime getting ready, but must stand ready to put our hand to any good work within our reach. A comparatively little effort done at once may be better for the cause of religion than ten times as much labor ten years afterwards. If one soul is saved and set on the road to heaven, it is better than to wait in uncertainty for an opportunity to save ten. The condition of sinners is desperate; and what is done for them must be done promptly. Like shipwrecked men, they must be rescued soon or it will be tooo late. When the first alarm is given the life-savers on the coast haste to the rescue. The world of unconverted men is sinking in the waves of sin, in jeopardy every hour. What is done for the present generation must be done now. A boy called to a passer-by that a man had fallen into a swamp and to make haste or he would die. "How deep is he in?" "In to his waist," was the answer. "Oh, well, there is plenty of time to get him out." "Yes, but he is in head first." The case was desperate, and did not admit of delay. So opportunities must be seized on or lost forever. In almost any case, what is done must be done quickly if success is to be attained.—The Presbyterian.

He who is in constant fear that he will make a mistake makes a big one.

SAVE HALF YOUR MONEY

Luxurious travel in personally conducted Tourist Sleepers at rates less than half Standard Sleeper charges.

To Kansas City and Chicago.

SANTA FE

The International Encyclopedia

BEST FOR HOME, FOR THE SCHOOL, OR FOR THE PUBLIC LIBRARY. . . . . .

THE WHOLE RANGE OF HUMAN KNOWLEDGE UNDER ONE ALPHABET.

1. Geographical Dictionary.
2. Abstract of World's History.
3. Atlas and Gazeteer of World.
4. Handbook of Politics.
5. Digest of Business Law.
6. Handbook of General Literature.
7. An Unequaled Ready Reference Work for the School, the Library and the Home.

NEW EDITION NOW COMPLETE.

Entire set delivered at once for cash or on easy payment plan. Full particulars and specimen pages sent on application.

Dodd, Mead & Co., NEW YORK: 372 Fifth Ave CHICAGO: 378 Wabash "

Household.

French Rolls.—One cup sponge, one-third cup fresh lard, one-half cup sugar, two eggs, one cup warm water, a little salt and flour enough to make soft dough. Let it get very light and form into rolls and keep in a warm place two or three hours. When very light bake twenty minutes.

Nuts as Food.—Nuts are beginning to take their places as factors in the catering for a family. They contain a large amount of nourishment, and owing to their oily nature digest easily. Eaten with salt they are palatable. Either as a dessert course or salted and used as a relish, their value is the same. They are not expensive, for from the peanut through the imported varieties they can be bought in bulk at small cost.—Home Companion.

Plum Pudding.—Six buttered crackers rolled fine and soaked in three pints of milk. Cream one-quarter of a cup of butter with one cup of sugar; add half a teaspoonful of salt, one teaspoonful of mixed spice and six well-beaten eggs. Stir it all into the milk and add one pound of the best raisins. Bake in a deep pudding dish, well greased with cold butter. Bake very slowly in a moderate oven three hours. Stir several times during the first hour, to keep the raisins from settling.

Bits of Humor.

"Papa," said Tommy Treadway.

"Now, Tommy," replied Mr. Treadway, "I shall answer only one more question today. So be careful what you ask."

"Yes, papa."

"Well, go on."

"Why don't they bury the Dead Sea?"—Ram's Horn.

PREJUDICE HABIT SOAP

Why Do so many women still use soap?

PEARLINE is so much better for every kind of washing and cleaning. One reason is *habit*. They're accustomed to it and don't *think* of anything better. Another reason is *prejudice*. Neither reason is good. PEARLINE is worth looking into. It saves labor, saves money and is *harmless*. 668

Proved by Millions

Mason Jars

Pints, per gross.....$6.42
Quarts, per gross..... 7.57
½ Gals. per gross..... 9 85
In less than gross quantities per doz.....55c, 65c, 90c
Caps and Rubbers, per doz..... 25c
Jelly Glasses, 24-doz. bbls. at .....24c and 28c
Open Jelly Tumbler, 24-doz. bbls. 25c, 28c, 30c

Carloads arrived April 21st. Factory basis of price. Eastern goods. Perfect white glass. Tops fit smoothly and to perfection. Best Mason Jars in San Francisco. To get this peculiarly fine jar at the above low prices, order promptly and order ONLY from

SMITHS' CASH STORE

NO. 25 MARKET STREET, S. F.
Can we price-list you?

"How do you tell the age of a turkey?"

"By the teeth."

"A turkey hasn't teeth."

"No; but I have."—What to Eat.

A boy absent from school for half a day laid the following explanation on his master's desk: "Dear sir, please excuse Henry. He went to grandpa's funeral with me this forenoon. I have been promising him for several weeks that he might if he was good, and he has been very good, so I kept my word."—Ram's Horn.

"Willie," she said, "if you eat any more of those preserves I'll give you a whipping."

"You wouldn't whip a sick boy, would you?" he asked pathetically.

"Of course not."

"Then I'll eat enough to make me sick."

"There is something wrong with this bill," said the young married man to the milliner, who has imported Parisian prices as well as styles.

"It is correct in every item," after looking it over.

"Eight dollars for that bird, no bigger than my fist?"

"Yes, sir, and cheap at that."

"All right, madame, I'll settle, but it's robbery. We had our first anniversary yesterday, and I bought a ten-pound turkey for $1.25."

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

A PLAIN QUESTION: Do you really get the only Painkiller—Perry Davis'—when you ask for it? Better be sure than sorry. It has not, in 60 years, failed to stop looseness and pain in the bowels.

OPEN ALL 'GHT. F. L. TURPIN, Proprietor. Telephone MAIN 1535

ROYAL HOUSE
126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fireescapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First class reading room and ladies parlor. All the daily papers. **Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.**

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the doors.